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CHRONICLE

Anti-Trust Program.—President Wilson appeared for the fifth time before a joint assemblage of both Houses of Congress on January 20, and read his carefully prepared message on the legislation needed to give permanent business freedom to the country by supplementing and amplifying the Sherman Anti-Trust Law. The President presented the case, he said, "as it lies in the thought of the country," reiterating "that private monopoly is indefensible and intolerable," and declaring that conscientious business men throughout the nation would not be satisfied until practices now deprecated by public opinion as restraints of trade and commerce were corrected. Besides suggesting the scope of legislation, the President made a personal appeal for an atmosphere of friendliness and cooperation in Congress while handling the problem. "The antagonism," he said, "between business and Government is over. We are now about to give expression to the best judgment of America, to what we know to be the business conscience and honor of the land. The Government and business men are ready to meet each other half-way in a common effort to square business methods with both public opinion and the law." The President's plans are in brief:

1. Effective prohibition of interlocking directors of great corporations—banks, railroads, industrial, commercial and public service bodies.
2. Powers to be conferred on the Interstate Commerce Commission to superintend and regulate financial operations by which railroads in the future may get the necessary capital for development and improving transportation facilities.
3. Supplementary legislation to make the Sherman law more explicit.

4. Creation of a trade commission which shall be a clearing house of information to help business to conform to the law and at the same time investigate and report to the Attorney-General on violations.

5. A law prescribing penalties for individuals who are responsible for unlawful practices.

6. To prohibit holding companies and to restrict the voting power of individuals who may hold shares in numerous corporations.

7. Allowing private claimants to found suits for redress against unlawful combinations under the Sherman law upon facts and judgments established by Government suits and providing that the statute of limitations against such claims shall begin to run from the date of the conclusion of the Government suit.

"We are now about to write the additional articles of our constitution of peace, the peace that is honor and freedom and prosperity," said Mr. Wilson, and Republicans joined with Democrats in conceding that his analysis of the situation was admirable. The remedies he proposed in general terms met with cordial approval.

Congress Acts.—Prompt action was taken on President Wilson's suggestions, and five bills are being prepared under his inspiration to meet the issues outlined. The President will insist on full and free hearings, and his attitude in this regard is taken as new evidence of his determination to have the Government meet business half-way in adjusting the difficulties. The Democratic leader, Mr. Underwood, stated on January 21 that he had canvassed the legislative situation with the President. "It is essential that Congress get through with its work at as early a date as possible," he said. "The big legislation—outside, of course, of the appropriation bills—confronting Congress is the trust program and the rural credits plan. Neither ought to take up very much

time." It is known that the President wants an adjournment as soon after June 1 as possible. It is understood he holds the question of Democracy retaining control of the Senate very imperative. Therefore, unless something serious and unforeseen interferes, he will take the stump this fall in a number of States. He will only do this, however, if he can get a vacation this summer by early adjournment.

Tentative Measures.—Four bills, to embody the supplementary anti-trust legislation, were agreed to at a conference on January 22 by the Democratic leaders of the Senate and the House. They have been approved by the President. The bills may be briefly summarized as follows: First, a bill creating the Interstate Trade Commission. Second, a bill to regulate directorates of corporations and to prohibit interlocking directorates. Third, a bill defining unlawful monopoly or restraints of trade. Fourth, the trade relations bill, which among other things forbids unfair trade practices, such as underselling in one locality to stifle competition and recouping the losses thus sustained by raising prices in localities where there is no competition. All of these bills are tentative drafts and subject to changes and modifications. The bill to create an Interstate Trade Commission was introduced by Mr. Clayton in the House. An attempt by Senator Newlands to introduce the same bill in the Senate was blocked by Mr. Smoot. The House Judiciary Committee will take charge of three of the bills immediately, and will hold public hearings to test their strength. The other bills will be subjected to the same scrutinizing process by the House Committee on Interstate and Foreign Commerce. In an interview given to the *New York Sun* of January 23, Mr. G. W. Wickersham, Attorney-General during the Taft administration, attacked Mr. Wilson's plans as needless and impossible. He called futile the definition of crimes asked for by the President, and predicted a clash with the States and vast harm to private interests if the Wilson program is carried out.

California's Alien Land Laws.—Interest in the negotiations between Japan and the United States over California's alien land legislation, which has been suspended since last August, has been revived by two addresses made by Baron Makino in the Japanese Parliament, in which he hinted that the matter was still open and might be settled along new lines. On January 22, President Wilson, referring to the address of the Japanese Foreign Minister, let it be known that so far as the Washington Government was concerned there was no interruption in the friendly relations between Japan and the United States. No pressure, it was stated, had been exerted for an answer to the last Japanese note, nor had there been any request for a new treaty. The President did not indicate what would be the next step in the situation, but intimated it would manifest a continued friendliness to-

ward Japan. Whether a new treaty would be negotiated, it appeared, depended first of all upon the settlement of the debatable question of whether California had violated the present treaty.

Mexico.—Japan has officially explained that the cruiser now in Mexican waters went there only to protect her 3,000 subjects there whose lives and property might be endangered.—On January 18 there was a procession numbering 5,000 to the Cathedral in Mexico City, where all joined in a prayer for peace. All classes, from the barefoot peon to bankers, merchants and clubmen, were represented in the great demonstration. Only one band played for the procession, which moved at a slow pace through the principal streets.—Enrique Zapata, formerly a director of the newspaper *El Nacion*, and Gabriel Fernandez Smollera, head of the Catholic Party, have been arrested on the charge of suspicious conduct of a revolutionary character.—A roll-call of the Mexican soldiers and refugees at El Paso dependent on the United States for food and shelter shows a total of 4,987. Of these 3,526 were soldiers, the others being women, children and male civilians. Army officials estimated they will cost this Government a total of \$1,675 a day, exclusive of cost for tenting, sanitary arrangements, guarding the camp and \$25,000 for transportation. In the issuance of rations they are placed on a par with the American soldiers. No work other than cleaning their camps is to be assigned them.

Canada.—Lord Strathcona died in London at the age of 94. As Donald A. Smith, he was the builder of the Canadian Pacific Railway in conjunction with his cousin George Stephen and others. Entering the Hudson's Bay Company at an early age, he worked his way up to be the head of the Company in Canada, being the last Governor at Fort Garry at the time of the forming of the Province of Manitoba. He sat in Parliament as one of the Manitoba members of the House of Commons, and, though a Conservative, voted against Sir John A. Macdonald in the matter of the Pacific Railway scandal, being held responsible on account of his speech, in which he insisted on the necessity of spotless integrity in ministers of the Crown, for the adverse vote. He was intensely patriotic both as a Canadian and a British subject and was a munificent patron of McGill University and other institutions for the public welfare. Though his benefactions went chiefly to Protestant and nonsectarian objects he was, like nearly all Scots of the old Hudson's Bay, on good terms with the Catholic clergy notwithstanding the Presbyterian prejudices of his youth. Those men becoming intimately acquainted with the missionaries of the Northwest could not withhold their admiration. Hence he contributed, on a relatively small scale, it is true, to Catholic works. Father Lacombe the famous Oblate of Mary Immaculate and he were close friends for more than the lifetime of an ordinary man.

It was proposed to give him a tomb in Westminster Abbey or St. Paul's, but he is to lie beside his wife who died but a few weeks ago in Highgate Cemetery. His title descends by special remainder to his daughter and her children.—The steamer, *Empress of Russia*, reached Vancouver January 18, having in its cargo two million Chinese eggs to relieve the shortage.—Sir Wilfrid Laurier has brought free trade in food before the House of Commons. His speech was weak, being evidently a bit of political strategy. He pretends that free trade in food will reduce the cost of living in Canada; but he does not show how this is to take place in view of the fact that the United States and other countries are reaching out for all the food in sight, or, in other words, that the demand far exceeds the supply.

Great Britain.—The Postmaster-General said in a political speech that the Bill for the Reform of the House of Lords would be introduced shortly, that it would be purely democratic, excluding absolutely the hereditary title to membership.—The rumors of division in the Cabinet over the naval estimates have been repeated and denied continually, the truth being, most probably, that the divisions existed, but were patched up in view of the approaching reassembling of Parliament.—Another submarine has been lost with its crew of eleven persons. The accident took place in Whitesand Bay near Plymouth during exercises. For some two days the vessel could not be found, but at last, oil floating to the surface, indicated its position. It had been carried by a current a mile and a half towards shore. There is a good deal of resentment over the affair. The father of one of the officers, writing to the papers, said his son had told him that the vessel was defective, coming to the surface with difficulty. It is also asserted that the crew, in part at least, was inexperienced. If, however, only part was so, it is not easy to see how the Admiralty is to blame. The only way to train men in the use of these vessels is to mix the inexperienced with the experienced.—The strikes in South Africa are over. The calling out of the militia stopped them. South Africa has this advantage, that its militia consists largely of burghers who have no connection nor even sympathy with trade union Socialism. The Premier announced beforehand that these strikes would end in such a way that there would not be another for a generation. The leaders have all been arrested, and we shall now see how the Premier will make his promise good.—Mr. Jesse Collings, who rose from a laborer's cottage to be a Cabinet Minister, has followed Mr. Chamberlain's example and announced his retirement from Parliament at the next general election. Like Mr. Chamberlain, he passed from Radicalism to the Unionist party, and sat for a Birmingham division since 1886. He devoted himself especially to the betterment of the condition of the rural classes.

Ireland.—An important appeal issued on behalf of the Gaelic language is signed by Dr. Douglas Hyde, the

Lord Mayors of Dublin and Cork, and the Mayors of Limerick, Waterford, Sligo, Kilkenny and Clonmel. It states that although in 1891 Gaelic was regarded as an antique, and native speakers were decreasing by 27,000 a year, the Gaelic League, in championing the language, industries, art, literature and music of Ireland, has brought Irish into the schools and universities, banks, newspapers, business houses and public institutions, has created a modern Gaelic literature, and revived it in many districts of Ulster and Leinster where it had died out. But there is still a large, though diminished annual decrease in the Irish-speaking districts, and to stop the drain the League has voted an extra \$5,000 a year for Gaelic propaganda and teaching, and contemplates further expenditure. Believing that the life of the language, and with it distinctive nationhood, depends on its preservation and development where it is now spoken, the League has adopted these measures, and for the financing of them appeals to "the patriotism of the Irish race and the practical sympathy of those who are interested in their efforts to preserve the national characteristics . . . to save this generation from the infamy of being the one which allowed the Irish language to perish."—The Cork Industrial Association received a letter from the secretary of the San Francisco Panama Exposition, assuring them that the "Irish Section" will be located in the division of exhibits, where orders will be taken and awards made, and visitors will have free access. Irish exhibitors will have to act on their own initiative as "the Department of Agriculture and Technical Instruction for Ireland have decided, upon the advice of the British Government, not to participate officially in the Exposition."—Mr. Lough, M.P., who has been an advocate of the complete control of the Irish Parliament over all Irish taxation, has proposed as a compromise on the Ulster question that 76 out of the 164 seats in the Lower House be allocated to the minority, and half in the Upper House. This would make one anti-Nationalist equal to three Nationalists, but if financial control was given as the consideration, the proposal would probably be accepted.

France.—The State management of the two national railway systems cost 91½ and 88 per cent. of the receipts, respectively, according to the official report for 1912, which has just been issued. The revenue of the first system—the Southwestern—amounted to \$13,707,956; cost of management \$12,541,415. The revenue of the second system—the Western—amounted to \$18,880,639, and the cost to \$14,334,364. The net profits of both systems have steadily decreased; in the case of the Southwestern from \$2,600,000 in 1909 to \$1,000,000 in 1912, and in the case of the Western from \$14,200,000 in 1908, the year before the road was taken over by the State, to \$5,400,000 in 1912.—A somewhat amusing item of news comes from Paris in the announcement that a dancing master proposes to sue Cardinal Amette for \$20,000 damages because of the prelate's pronouncement

against the tango. He has lost pupils and finds that the enthusiasm of the public for the dance has grown cold.

—France is to have the next Eucharistic Congress. It is to be held at Lourdes from July 22 to July 26, according to the official program announced by Bishop Heylen of Namur in Belgium, the chairman of the permanent committee.—In spite of the order issued by the ecclesiastical authorities the Abbé Lemire persists in remaining in political life. He was elected Deputy Speaker in the House and even proposed to appear at his post in his clerical garb but ultimately changed his mind.—The Doumergue Cabinet has rescinded the order of its predecessor, the Barthou Cabinet, which authorized the resumption of the traditional Good Friday celebration on ships of the navy in foreign stations. Probably before Good Friday comes round the Doumergue Cabinet will be out and there will be a new order from a new Cabinet reaffirming the Barthou order.—The extraordinary cold experienced in France during the past four weeks, which still shows no signs of abating, has caused the prices of food in Paris to rise from 50 to 600 per cent. above the ordinary. Potatoes bring nearly double their usual value, while fresh vegetables cost from four to six times their regular prices. The old inhabitants recall the siege prices. Railway communications have been interrupted by snow, it being from two to four feet deep in some places. In Central and Southern France the temperature ranges from ten to twenty degrees below freezing, Fahrenheit.

Belgium.—The King insists that the local authorities in the Congo must be granted more freedom from the direct control of the Colonial Department, and that more money must be allotted to the enterprises of the colony.—The education bill is still under consideration. The Liberals are filibustering and wasting time with amendments which the Catholics quietly reject.

Germany.—Rumors regarding the withdrawal from office of the Imperial Chancellor von Bethmann-Hollweg have recently been of frequent recurrence. They were founded not only upon the disfavor into which he had fallen with the various parties of the Reichstag, but in particular upon a visit paid to the Emperor in his retreat at Donaueschingen. The reason for the latter step has now been made plain, as likewise in part for the Chancellor's discomfiture in the Reichstag. Two hours before the famous parliamentary session which terminated in the lack of confidence vote against him, he had suddenly been faced with the payment of a bill of fifty thousand marks. They were the debts contracted by his son, Friedrich, a student of law, only twenty-three years of age, who has lived a free society life. The bill was indorsed by the Emperor's youngest son, Joachim, who had sought to save his friend. The blow came as a dreadful calamity to the Chancellor, who is not exceedingly wealthy, although he succeeded in making good the payment. It was in this connection that he had called upon the Emperor, who, it is said, insisted with him that he

must not resign his office. The event explains the depression of the Chancellor during the first Zabern debate, as well as a serious oversight on his part into which the Reichstag had ordered investigation to be made. The Chancellor has two other children, Isa, born December 7, 1894, and Felix, born January 20, 1898.—Colonel von Reuter, the Zabern commander, has received from the Emperor the Order of the Red Eagle, third class. Although many other honors were conferred on the same occasion, known as the Ordensfest, Colonel von Reuter's distinction called forth universal comment. It appears that he was due for the honor, and that if it had been withheld the slight would have signified no less than an imperial condemnation of his conduct. No special importance is, therefore, to be attached to the act. It is gratifying to note that among those decorated at this time was likewise the Archbishop of Cologne, von Hartmann, who received the Order of the Red Eagle, second class, with the Star. It was one of the principal distinctions conferred on that day.—A raid was made by the police at Dresden upon the German cigarette factories thought to be in collusion with the American Tobacco Trust. Damaging evidence has apparently been discovered in the correspondence captured by the Dresden officials.

Austria-Hungary.—Among the effects of Colonel Redl, who had committed suicide when his treasonable conduct was discovered, and whose belongings had subsequently been disposed of at auction, were three sealed rolls of films purchased by a student. The purchaser noticed that the films had already been used, and by subjecting them to a new process of development found that they contained the reserve orders of the Crown Prince Franz Ferdinand. The rolls were at once sent to the Ministry of War by the military officials, who attach great importance to the discovery. Within the last few days no less than eight arrests were made of persons suspected to be Russian spies, and special steps have been taken in Bohemia, according to report, against the formation of a Russian club, which is looked upon as a danger to the State.—Great interest has been excited by the convocation of a military conference to take place at the Emperor's summons. It is understood that many important changes are to be made among the chief officers in command.

Russia.—"Bloody Sunday" is the anniversary of what is called the massacre of workmen that occurred on January 22, 1905, when a number of strikers who were on their way with a petition to the Emperor were killed by the troops. Demonstrations were made this year by attempted public meetings, but the meetings were dispersed and the day passed without serious disorder.

Japan.—As a result of further seismic disturbances on the island of Sakura, three hundred refugees were killed by a falling cliff on January 19. About 300,000 people on the island of Kiushiu are in need of relief.

QUESTIONS OF THE DAY

Mexico Fifty Years Ago*

The history of how the French came into Mexico is easy to understand. The promulgation of the Monroe Doctrine warned Europe that the United States intended to be supreme on the American Continent. The Civil War was welcomed as giving hopes that this disagreeable doctrine was about to become a dead letter, that the old Union was to be broken up into at least two new nations, on the jealousies of which a European power might work to accomplish its designs on this side of the Atlantic. Napoleon III, therefore, thinking to augment his power and influence, determined to put himself at the head of Latin America, and to organize between the Spanish-American republics of the south and the Anglo-American of the north a central domain that should be dependent on France. The condition of Mexico, a prey to successive revolutions, gave him his opportunity, the money claims against the country of many French subjects gave him a pretext to intervene.

Had Napoleon I undertaken the task, he would merely have thrown such an army into Mexico as would have made short work of it. But Napoleon III could do nothing, good or bad, in a straightforward way. Accordingly, he entered into a convention with England and Spain, whose subjects also had money claims against Mexico, in order to enforce such claims by joint action. Much useful time was thus lost; and, in the end, England withdrew, to be followed by Spain. Napoleon was left to act alone, and by 1862 the invasion of Mexico had become a fact. Nevertheless, it was some time before Napoleon could make up his mind to send a sufficient force, and so the City of Mexico was not reached until June, 1863, two long years after the opening of the Civil War, that had made Napoleon's project possible.

Napoleon had determined to set up an empire: he found in the Archduke Maximilian, of Austria, a tool ready to his hand. Forey, the French commander in chief, encouraged a number of Mexican Conservatives to form a Junta, proclaim the empire, and offer Maximilian the crown. Had Maximilian and Napoleon paid the slightest attention to the facts upon which must depend the future of the new-born monarchy, they would have noticed that along with the delegates of the Mexican Junta came the tidings of Gettysburg and Vicksburg; and, had they had any perspicacity, they would have abandoned a project hopeless from the moment of those triumphs. Moreover, Maximilian had laid down the essential condition that he would accept the empire only if it were the spontaneous offering of the whole Mexican people. But he was ambitious. His wife, Charlotte of Belgium, was still more so. They could not resist the

temptation to be "Imperial Majesties"; and so they listened to the Mexican envoys, and after airing their new dignity for a short time in Europe, set off for their domain, making their solemn entry into Mexico, June 11, 1864. Grant was before Richmond; Sherman was almost in sight of Atlanta; Farragut would soon win Mobile Bay. The final victory of the Union could be relied on with certainty, and therefore the Mexican Empire was an impossibility.

Before their first anniversary came round the Civil War was over, and the Government at Washington could give its attention to Mexican affairs. It had recognized Juarez, the fugitive President: it never abandoned him, and it never acknowledged the existence of the Imperial Government. It held that the French were invaders of the Mexican Republic. It pressed for their removal, making no threats, knowing well that in this matter, moral pressure coming not only from the United States, but from France also, would be more efficacious than any physical force. But for Juarez there was more than moral support. There was to be no formal intervention; but Juarez knew that he was under the protection of the United States. Wherever he fixed his temporary capital there was the United States Minister to Mexico. If for the moment the French pressed him hard, he could cross freely into the United States' territory. Arms, ammunition, supplies, even men trained in the great war just ended, passed across the frontier in a continual stream, so that when the inevitable French withdrawal came to pass he could go from conquest to conquest in the northern States, as a prelude to his advance on the capital. Indeed, put Maximilian for Huerta, and Carranza for Juarez, and the United States' Mexican policy of fifty years ago was the same as that of months past, and its success was no less inevitable. The end came in June, 1867, at Queretaro. Maximilian had been in Mexico just three years.

We do not for a moment belong to those who pretend that Juarez was a patriot and Maximilian a filibuster. Indeed, Maximilian's empire was as legitimate as Juarez' republic. This was but a *de facto* Government set up by successful Liberals; and Conservatives and Catholics had just as much right to set up an empire, if they could, as Liberals and Anticlericals had to set up a persecuting republic. We are, however, of the number of those who are staggered by the utter impracticability of the scheme, and who are disgusted with the treachery of Napoleon and his mixing up of paltry and dishonest stock jobbing with what in the beginning was not less a scheme of bold constructive statesmanship because it was directed against the interests of the United States. We have much to be thankful for. A vigorous Mexican empire in the summer of 1861, with the financial difficulties postponed to any time this side of the Greek Kalends, and a formal recognition of the Confederacy, would have made the task of preserving the Union still more difficult than it was, perhaps impossible.

*Maximilian in Mexico, by Percy F. Martin, F.R.G.S. New York. Charles Scribner's Sons.

So far as the narration of the main facts is concerned, Mr. Martin is generally correct, though he errs occasionally in details. Thus, Napoleon had no desire to restore the power of the Church, or, as we prefer to say, its rights in Mexico. The priest who went to Miramar with the Mexican delegates was Montes de Oca, not "Montes-deoca." For Mr. Martin the ship in which Maximilian sailed for Mexico is sometimes the "Novara," and sometimes the "Novarra," sometimes a frigate, sometimes a corvette. As a matter of fact, it was the frigate, Novara. The date of the Paris Commune is 1871, not 1874. Sometimes Kendall, an English officer who served Maximilian, is a captain of the 6th British Regiment, sometimes of the 66th. "Drouyn de l'Huys" is not the French way of writing the name of Napoleon's foreign minister; and it is impossible to understand Mr. Martin's assertion that Acapulco is the second finest harbor in the world. There is no "San Guadalupe"; but Protestants have a way of their own of adding to the saints. A Methodist minister once insisted with the writer on "San Juan de Fuca," and some tourists have been heard calling a well-known mountain in California "Monte San Diablo." That "Lord Palmerston held Napoleon III in something like contempt" may be true, as between man and man. It is not for all that a fair summary of their political relations. But a much graver fault is to allow prejudice to obscure judgment; and into this the author falls frequently. Thus, with regard to Marshal Bazaine, he begins by granting him a military capacity that his best friend would hasten to deny to-day, and winds up by hinting, not obscurely, that he was in the pay of Juarez, which few would believe. He tells how he set out for France with 22,000 ounces of gold concealed in part of his baggage, which was captured by Juarists, and how by a word of remonstrance he regained it. He may have had the gold, but as to the concealing—to conceal a hundred gold bars of the usual size, weighing in the aggregate some three-quarters of a ton in even a marshal's baggage, would be a difficult task. Again, his description of the first ladies of Mexico putting on Paris fashions for the first time to honor the Empress, and coming into her presence some of them with their bonnets "back-before" on top of their "lank hair frizzled" into uncustomary curls, is an outrage. Still worse is his insinuation against the true facts of the case, that the Emperor Francis Joseph was only too glad to send his brother on a fool's errand to Mexico, and was greatly rejoiced when the Mexican bullets took him out of the way for ever. His absurd description of the official *entourage* of Pius IX, with its "frosted monks and hooded friars," his statement that pious Catholics regard the Pontiff's ring as representing the Holy Ghost, prepare one for coarse abuse of that Pope, and for the assertion that, under Antonelli's malign influence, he rejected Charlotte's appeal for his influence with Napoleon on behalf of Maximilian, to punish her and her husband for their failure to restore the goods of the Church. The Holy Father

had, it is true, good reason to complain of both, not indeed for their failure to restore the goods of the Church, which was beyond their power, but for their clear determination not to restore them, in spite of Maximilian's oath to the Mexican Notables at Miramar, and his formal promise, if he should ever have the power, as well as for their unbecoming treatment of the representative of the Holy See. But everybody who knows history is aware that by 1866, Pius IX had learned Napoleon's true character, and that he had no influence over French politics, either for his own benefit or that of anybody else. He probably knew, too, that the American Minister in Paris had received a formal assurance that Charlotte's mission should bear no fruit. Like many Protestants, Mr. Martin is always ready to give a certificate of fervor to Catholics who fall out with the Church. Charlotte was a "devoted" Catholic when she was making impertinent remarks about Pius IX. Maximilian was a "fervent" Catholic when he was treating the Pope's representative with disrespect. They were neither devoted nor fervent, but rather worldly. They kept the Faith. Maximilian died a Christian death, and Charlotte will, no doubt, do the same. They will be reunited in heaven, where they will see and acknowledge their many earthly errors. But Mr. Martin paints a dark picture of Archbishop Labastida, almost as black as that of Cardinal Antonelli and of Pius IX. He does not specify any particular crime other than priest-craft, which means only that the archbishop stood for the rights of the Church, and cared little for Maximilian, who abandoned them.

It is a pity that a book interesting in many ways should be so stained with prejudice as to make it unacceptable to Catholics, who otherwise would have read gladly the story of Maximilian and Charlotte.

HENRY WOODS, S.J.

The Church and Slavery in England

The attitude of the Church and her influence in the question of slavery are often misrepresented in modern literature. Historic Materialism, the fundamental theory of Socialism, even necessitates such preconceived views. It will be interesting therefore to study the actual historic position of the Church, as we find it illustrated in the Anglo Saxon documents of England which have survived the wars and vicissitudes of more than a thousand years.

Slavery was still the universal custom of the land when Catholicity achieved its triumph. The condition of the serf, attached to the soil, differed but little from that of the slave, since both were completely at the mercy of their masters. To abolish this system by the mere stroke of a pen was evidently impossible. Like Christ Himself and His Apostles, the Church exercised her great mission of charity and liberation by preaching in all its purity the divine doctrine committed to her.

To the master she applied her teaching of the essential equality of all men before God; of the common creation,

the common judgment, the common destiny of mankind; and lastly of the common membership in Christ of bond and free. As in apostolic days she insisted upon the precept of charity towards all, and in particular upon the reward of mercy to be accorded to him who freed a brother from his bonds. How quickly her lessons bore fruit is evident from the constant emancipation of slaves and serfs, often in great numbers, which instantly followed.

That such actions were prompted by the faith which she had preached is clear from the purely spiritual reasons assigned in the ancient documents of manumission. "Geatflaed freed for God's sake and for her soul's need," reads a characteristic record of the times, "Ecceard the smith and Aelfstan and his wife, and all their offspring born and unborn; and Arcil and Cole, and Ecgferd Eádhun's daughter, etc., etc." (*Codex Diplomaticus*, No. 925.)

In like manner Aelfred manumitted all his unfreed dependents "in the name of God and of His Saints," and prayed that they might not be oppressed by any of his heirs or kinsmen. "But for God's love and my own soul's need will I that they shall enjoy their freedom and their choice; and I command in the name of the living God that no one disquiet them, either by demand of money or in any other way." (*Cod. Dipl. Thorpe. Kemble*, I, 504.)

Often dreadful curses are pronounced upon any one who would dare to set aside such dispositions, especially when made in a last will: "Christ blind him that setteth this aside." And again: "Whoso undoeth this may he have the wrath of Almighty God and Saint Cuthbert." Such testators had often during life been very kind to their serfs, so that doubtlessly in many cases it had been preferable to remain under their care and protection. It is sufficiently common to find that such masters at their death not only freed their serfs but provided for them as a father would for his children. So Durcytel for his soul's benefit bequeathed a great part of his landed possessions to the church of St. Edmund, and part likewise to the bishop, "and let all my serfs be free, and let each have his toft, and his meatcow and his meatcorn." (*Cod. Dipl. No. 959.*)

The spiritual benefits asked were both for this life and for the next, and often for the soul of relative or friend: "This book witnesseth that Aelfwold freed Hwatu at St. Petroc's for his soul both during life and after life." (*Register, St. Petroc's Church.*) "And I (Leófgifu) will that all my serfs be free, both in manor and farm, for my sake and the sake of them that begot me (the souls of his parents)." (*Cod. Dipl. No. 931.*)

It was moreover in the church and in the presence of the priest that manumission took place. "Here witnesseth on this book of Gospel," we read in the record of the monastery of Bath, "that Aelfric the Scot and Aethelric the Scot are made free for the soul of Abbot Aelfsige, that they may be free forever. This is done by witness

of all the monastery." (*Cod. Dipl. No. 1351.*) So we read of Bishop Wulfsige freeing a number of serfs, "for Eádgár the King and for his own soul, at St. Petroc's altar." (*Cod. Dipl. No. 981.*) The register of this church is preserved for us, and similar books of manumission were evidently kept in every church, like the registers of baptisms and marriages.

Throughout the Scriptures and in the apostolic days, slavery established by the law was never accounted a crime in itself, but the entire spirit of the Gospel, and therefore of the Church, was to prompt men to do all in their power towards its abolition. It is not the slightest exaggeration to say that if the Catholic Church had not existed, slavery would be as common and as dreadful an institution to-day as it was in the days of Egypt, Greece and Rome. Mere civilization, as the world's history abundantly shows, could never even have ameliorated the lot of the slave. Labor would hold a position no better than that which it was doomed to occupy under the Pharaohs and the Caesars. Had a second Spartacus arisen, more successful than the first, he would have followed the law of all barbarian conquerors. Slavery would have continued as before with only a change of masters and of subjects. Such was the whole history of the barbarian conquests. The savage invaders did not come to bring liberty to the slaves but to give them new masters, and to enslave the populations that had been free.

It was the doctrine of the Church alone which could make an impression upon the Roman masters of the world, and which in course of time was to accomplish in the progeny of those wild hordes that later overran Europe and England, what it had been able to achieve only partially under the preceding civilization.

Everywhere restrictions were at once set by the Church upon the system of slavery. Certain abuses were of necessity tolerated for a time; but they give only the merest suggestions of the abominations which had existed at earlier periods. There is no need of recalling the details of this time of transition. To the great glory of the Church the serf in England was soon freed from the arbitrary power of his master and placed under the protection of the bishop to whom he could appeal if excessive burdens were placed upon him.

The first duty of the Church, it must be borne in mind, was not to free the slave or serf, but to save his soul. Her chief effort, which was to be carried out in the face of all resistance, was to procure for him conditions under which ample leisure and opportunity might be afforded him to serve God becomingly and even perfectly. Equally with lord and king, he, too, was her spiritual child, sanctified in Holy Baptism and by the reception of her Sacraments, partaker of the same Body and Blood of Christ, destined to be a fellow citizen with the Angels and Saints, already emancipated by the grace of God from the one slavery which alone is terrible, the bondage of sin and Satan.

We are not, therefore, surprised to find the statement made by one of the most thorough students of this period, the Protestant historian Kemble (I, 213,214), that the lot of the serf "was not necessarily or generally one of great hardship. It seems doubtful whether the labor exacted was practically more severe, or his remuneration much less than that of an agricultural laborer in this country (England) at this day (A. D. 1876)." The Rev. J. Malet Lambert expresses a similar opinion of conditions of servitude at a later date. The spiritual and even the temporal provisions made for the serf, attached, according to the custom of the day, to the land of some conscientious Catholic master, might well be envied by countless laborers in our paganized civilization.

Faith, indeed, was living and active in Anglo Saxon days. We behold the spectacle of kings at the height of their glory renouncing all their temporal possessions and laying aside their crowns to devote themselves entirely to lives of self-renunciation; of noble ladies and princesses retiring from the world to live for God alone in the seclusion of the cloister; of men of influence and power, with all the temptations of the world before them, thirsting only to suffer and die for Christ. Such a spirit of necessity reflected upon the economic conditions of the age. Though the time had not yet come for the universal emancipation of the serf, he was not unfrequently freed from bondage, as we have seen, and always treated with far greater consideration than could have been shown him otherwise. An undeniable hardness which still remained in certain customs of the day must be explained by the life of constant war and danger to which the country was exposed.

"It was especially the honor and glory of Christianity," writes Kemble, "that while it broke the spiritual bonds of sin, it ever actively labored to relieve the heavy burden of social servitude. We are distinctly told that Bishop Wilfrid, on receiving the grant of Selsey from Caedwealha, of Wessex, immediately manumitted two hundred and fifty unfortunates whom he found there attached to the soil, that those whom by Baptism he had rescued from servitude to devils might by the grant of liberty be rescued from servitude to man. In this spirit of charity the clergy obtained respite from labor for the serf on the Sabbath, on certain high festivals and on the days which preceded or followed them. The lord who compelled his serf to labor between the sunset on Saturday and the sunset on Sunday forfeited him altogether; probably first to the king or the geréfa; but in the time of Cnut, the serf thus forfeited was to become folkfree. To their merciful intervention it must also be ascribed that the will of a Saxon proprietor, laic as well as clerical, so constantly directed the manumission of a number of serfs for the soul's health of the testator." (*The Saxons in England*, II, pp. 211, 212.)

We see, therefore, how completely the Historic Materialism of Socialism has misread history. Not economic conditions have dictated the doctrines of faith

and morality taught by the Church, nor changed them ever so little; but at all times and everywhere the Church has instead changed and perfected the economic conditions of the nations which accepted her teaching. The measure of her success has always been the measure of influence she was permitted to exert over the passions of individuals or the customs and laws of the time.

JOSEPH HUSSLEIN, S.J.

A Catholic Painter on the Masters*

A peculiar interest is attached to "The Gospel Story in Art," by John La Farge. The progress of the work, which was composed during the last year of the author's life, was frequently interrupted by illness, so that it was never completed. The book has been well gotten out by the editor and publishers, though in view of the author's strictures on modern religious art the use on the cover of Holman Hunt's "Christ" is inappropriate.

One cannot, however, but regret the lack of the careful revision which La Farge intended to give, that would have greatly modified some of the oddities of style which not infrequently appear, such as a rather arbitrary and at times a somewhat puzzling absence of connection between paragraphs: peculiarities which grew from the very independence and originality of La Farge's thought. One reason for this revision, he frequently told me, was his desire of obtaining the imprimatur of the Archbishop of New York, which he considered advisable in a work dealing with so sacred a subject. It was his wish, therefore, that some one versed in Catholic theology should correct whatever might not be in harmony with Catholic teaching or received mode of expression, and the suggestions which once or twice I offered him in this regard were immediately accepted. The "Gospel Story," as it stands, is unmistakably the work of a Catholic, a childlike believer in the mysteries which he discusses, inspired with hatred for all that is worldly and unspiritual in art. But, as he also explained to me, he was writing this book for the general, largely unbelieving public, and felt constrained by their endless possibilities of misunderstanding. "If I only live," he declared to me shortly before his death, "I shall write a book on the same subject for Catholics only, which shall amaze even the most devout by its spirit of faith and piety." His very fear of making false statements leads him in places into expression of uncertainty that would otherwise be misleading.

Not only the history of the book, however, needs to be considered in estimating it, but the object of the work as well. The author's purpose is not to offer meditations or reflections on the Gospel mysteries as such, but to show how the attempt to depict these mysteries evoked the highest efforts in the greatest painters. The distinctive

*The Gospel Story in Art. By John La Farge. New York: The Macmillan Co.

feature of Christian art is its expression of the highest spiritual life, and the pictures of the Gospel mysteries offer the aptest field for the study of this art of depicting the invisible facts of the spiritual life by visible forms and movements. It depicts the natural human form, yet by that wonderful artistic instinct which selects and synthesizes the noblest traits in the men and women that we see around us, makes these natural forms represent a sublime supernatural truth. For instance, we see not infrequently, as in church, the expression of those lost in their own thoughts, and with downcast eyes withdrawn from interest in the world about them. But it remains for Rembrandt, in his "Adoration of the Magi," to depict his kneeling Magi and their attendants with just such a countenance, and in such circumstances, that their expression can only signify a deep interior adoration of some great supernatural reality in the Divine Infant whom Mary holds before them; and so the invisible mystery of the Divinity of Christ is in some way depicted by traits drawn from the faces of ordinary men. Now, this very process, this artistic alchemy, by which the world that we ordinarily see is made to represent the invisible spiritual world that we never see, was a matter of absorbing interest to John La Farge, and the object of most of his speculation was to analyze this process as far as possible, and paintings increased for him in interest as they contributed either to an illustration or a solution of this problem. He considered it possible, moreover, that a painter might have a singular gift of representing the spiritual world merely as a talent, without himself being particularly spiritual. Such a one was Delacroix, whom La Farge regarded as the nearest approach to a religious painter in the nineteenth century, not because of any religious ideas that he had to offer, but because of his power as such in expressing the unseen by a marvellous use of certain appearances of the visible world. Delacroix's wonderful "Heliodorus" is accordingly introduced into the "Gospel Story," not because of any fitness in the subject, but because of the kinship of its mysterious spiritual power with the unearthly power of Giotto, or Rembrandt.

Among the great religious painters who observe fundamentally the same process of drawing the ideal from the real, La Farge distinguishes two somewhat differing classes. Though ultimately all the elements, even of the most ideal Madonna or Angel, are taken from the appearances of ordinary mortals, yet the artist may so select and combine and heighten these elements as to "create" a new and beautiful being, unlike anybody that either you or I ever saw on earth. We have never seen, and we never shall see, a Sistine Madonna, or one of the Angels of Botticelli or the Angelico. These are no "accidental vision," they are composed out of the material offered by countless "accidental visions." But there is an artistic power of another kind, which *does* select the "accidental vision," selects with infinite discernment just

one of the innumerable appearances of life, and makes it the immortal incarnation of an idea. Such a power had Michael Angelo, and La Farge's words vividly illustrate his point. "The perfections of this very great man are such that we praise him easily for the obvious; we praise him for the difficult; we forget to praise him for his relation to the ordinary—the thing that one sees all the time—in which this exceptional creature connects with his Italian ancestry of sculpture, as well as with the future reality of Dutchman and Spaniard, and even perhaps with the last success of the arts of record, the instantaneous photograph. Let us take the marvellous Raphael, or any best Frenchman of the past; when they come to a very noble effort we feel that the accidental vision of nature has not been theirs. They have composed or perpetuated something wonderful or beautiful, but there has not come down to them from heaven a revelation of ordinary life.

The kinship of method, therefore, rather than any chronological order, is followed in the arrangement of the paintings discussed. The author considers each mystery of our Lord's life as containing a number of important lessons, some of which will be brought out by one painter, some by another, with varying degrees of interest and success. In some instances we arrive ultimately, as in the "Ecce Homo" of Correggio, at a triumph of interpretation which outdoes all previous efforts, and seems to be the last word that can be said on the subject. For instance, the famous "Night" of Correggio "is the synthesis of the representations of the Nativity. As Leonardo in the 'Last Supper' or Titian in the 'Presentation' or the 'Assumption,' so Correggio makes the highest mark for the Nativity with the 'Night,' and ends a long-beaten path of art in a manner so Italian, so indicative of both the faith and the affections of the people, that we realize what a national art can be."

La Farge's confidence in the sincerely spiritual purpose of the great masters of religious painting makes him tolerant of the thousand-fold variety of treatment suited to their widely differing personalities. The reader of his sage and tranquil estimates becomes more convinced than ever that the sanest and most solid judgment of artistic personalities, as well of people in general, is that which extends to them the most sympathy, and accredits them with the highest motives.

In this work, as in his "Great Masters," and "Hundred Masterpieces of Painting," La Farge moves about with childlike trust among the masters, and gives often in a few simple words the fruit of a life's thought. It is not so much a study of schools as such, or of technique, as of personalities. Personality, however, for La Farge is so entwined, as an object of study, with traditions, circumstances, and artistic inheritances, that a great artist is always the exponent of a circle of ideas far beyond himself. He may represent the traditions of his own time and place, or he may assimilate, because of some likeness of spirit, the ideas of a far older epoch, and belong to that

epoch logically, even though much later in course of time, for La Farge utterly disbelieved in evolution as a key to any history, least of all to the history of art. "We all derive from others," he remarks, "only there are different ways of inheriting." The light that the author does throw on the true meaning of the great masterpieces is so helpful that it is a pity time could not have suffered him to add some of the thousand other observations as to times and manners and persons, which he could easily have drawn from his vast and infinitely painstaking study of the whole field of art. Many, however, of the vexing problems in the interpretation of religious paintings are illuminated here by just such observations; as, for instance, by his remarks on the accurate adjustment of the relations between Pagan and so-called Christian art; the nature of the Sibylline oracles, and the part that they played in Michael Angelo's time; the influence of the Apocryphal Gospel legends, especially those of St. Joachim, St. Anne, and Our Lady, in determining traditional modes of religious representation; the rapturous and fantastic sentiments of Botticelli's epoch and place; the habits of cultured and fashionable life reflected in the pictures of Titian or Veronese; the use of the Jewish type by Rembrandt alone of all the classical religious painters; the unearthly meditations out of which grew Leonardo's "Last Supper," and Michael Angelo's "Pieta"; the "business side of so many great paintings," that is to say, the exigencies created by contracts and stipulations, for secular or for peculiar devotional purposes; and many other *nova et vetera*, drawn from the store-house of one who was himself a modern Humanist.

Apart from their concrete observations of paintings and artistic circumstances, La Farge indicated the germ of an extensive aesthetic system, one in accord with scholastic philosophy, and the Catholic view of the relations of the natural and supernatural. His suggestions may some day be more widely developed, and though his skilled hand and eloquent voice were stilled at the very moment that he hoped to make new discoveries and achieve new creations, yet in his instance, as in that of the Master's whom he so loved, "the thought and intention remains."

JOHN LA FARGE, S.J.

Among the disastrous results attending the spread of the modern sex hygiene delusion Mr. William Trufant Foster, in a letter to the *New York Nation* of January 22, notes the following:

"Unhappily, not all of those who have been stimulated by the new freedom of speech to thrust themselves forward as teachers of sex hygiene and as social reformers, are safe leaders. Some are ignorant and unaware that enthusiasm is not a satisfactory substitute for knowledge. Some are hysterical. At a recent purity convention a woman said, 'I know little about the facts, but it is wonderful how much ignorance can accomplish when accompanied

by devotion and persistence.' That declaration was applauded. Some people appear to believe that they will arrive safely if they go rapidly enough and far enough, even though they may be going in the wrong direction. Young people of opposite sexes, finding evidence on every hand that the traditional taboo is removed, discuss the subject for personal pleasure. The books in the field of social hygiene which have most scrupulously and successfully avoided everything that might be sexually stimulating are not the ones bought by the largest numbers. The demand for erotic publications is so great as to warn us in advance that the new freedom will prove dangerous for many whose minds are already unclean. The propaganda for chastity is unlike many others, in that there is special danger of doing injury to the very ones in special need of help."

To thoughtful Catholics Mr. Foster's conclusions are of course only commonplaces. If these misguided "social reformers" are ever restored to their senses!—May that time be near!—they will realize perhaps a little of the harm that has been done by this foolish, shameless, public discussion of matters which above all others, demand, even where a single individual is concerned, the greatest prudence and delicacy.

CORRESPONDENCE

Conditions in France

PARIS, January 10, 1914.

It may be said that from the time of the passing of the Separation Law, December, 1905, the Church in France has exhibited a most striking instance of the vitality that should be expected from whatever is permeated by the Divine Spirit. In spite of the persecutions to which they are subjected the clergy have neither been dispersed nor discredited. When His Holiness Pope Pius X ordered the repudiation of the Government scheme of the *Cultuelles* the common impression was that under the stress of poverty the clergy would abandon their work. In fact the great majority were reduced to a state of positive destitution. Country curates up to that time had received the meagre allotment from the Government of \$180 a year; in towns it rose to \$200 or \$300; the bishops and archbishops were granted between \$2,000 and \$3,000.

When this stopped the laity realized that something had to be done, and even before the official *Denier du culte* was organized, sufficient sums had been supplied by wealthy people. But that ceased after a short time, and even the collection of the cultural contribution, or the *denier*, was found to be a bother to many in the rank and file of the Catholic laity. They refused to support those whom they never saw, and whose services were of no profit to them personally. Many abstained from church services, and no longer sent their children to catechism. Even the priests themselves said: "I will receive anything that is handed over to me, but will never go from house to house begging." The result was that assignments to parishes had to be curtailed.

But as necessity is the mother of invention, some influential ladies and gentlemen were found to take up the work of collecting. Gradually the duty of supporting

the clergy, which had been expounded in the pulpit and taught at catechism classes, found its way into the minds of the people to such an extent that, in the city of Laigle in Normandy, for example, the priest in charge of a parish almost exclusively composed of workmen has not met with one refusal in forty houses.

In old days parish priests were forbidden to move out of their parish without permission even for a few days a month, lest the tax-gatherer or *percepteur*, acting automatically under municipal information, would reduce by so much the monthly instalment. But since the Separation all are at liberty to move as they like without any interference of the civil power. In the same way bishops can assemble and issue synodal letters without having to ask leave to do so. Both the bishops and the lower clergy have recovered their liberty, but it is an open secret that the Government will do its best to fetter them once more in some way or other.

Separated from the State, the Church of France has become more united than ever to the Roman See. Thus no pronouncement has been made and no change inaugurated without the Pope's consent. In the same way a closer union binds the parish priests with their bishop. In virtue of the law, however, the parochial residences have become municipal properties. A rental was put on them by the municipal council, which often when it seemed to be a sort of help to the priest would be cancelled by the Prefect. In some hostile councils such a heavy rent was exacted that the priest was practically compelled to quit the old abode of his predecessors and to cast his lot in some uncomfortable, distant, and mean dwelling. In a few places matters were so bad that even such shelters could not be found.

Thus quite lately in the Borough of Orgères, in the Chartres Diocese, the priest-tenant had to live in the city at a considerable distance from the church, as no house was available for him elsewhere, and then the municipal council raised the rent to such a price as to make it an impossibility for him to stay even there.

The recruiting of the seminaries was difficult for a few years after the Separation Law, for the reason that the obligation of spending two or three years with the colors kept some from resuming their clerical studies, and persistent efforts were made by petty officers to induce the young recruits to take up a military career, where enticing prospects, they were told, were in store for them. Lately, however, men of from twenty-five to thirty years of age, who had already started in life after their military service, have entered the seminaries and will become priests in due time. Thus in the Paris Central Seminary at Issy there is at present quite an unusual set of such distinguished vocations. There are seminarians who have been officers in the army and navy, lawyers, doctors, engineers, some of them having already achieved considerable success in the world. To such men, of course, no other motive can be attributed for their renunciation of the world except a genuine desire to serve God.

As regards secondary education, which was in serious danger for a time, some bishops have succeeded in establishing a number of high schools under clerical management. Thus Mgr. Gibier, the Bishop of Versailles, opened one in October, 1913, which he built at his own expense. It is at Juvisy, south of Paris, a place well known to aviators. He will have two more before long, one in Pontoise and another in Corbeil. Each of these secondary schools will in turn gradually send recruits to the Versailles great Seminary. The old motto of Arch-

bishop Duquesnay of Cambrai, in the late seventies, is being acted upon: "In the meanest town of my diocese," he said, "I want a secondary school to impart to all the boys of well-to-do families a sound Catholic education. That much at least will have been gained by keeping them away from the atheistic and immoral schools which are under the Government's management." B.

Bishop von Euch, Vicar Apostolic of Denmark

Not far from the Parliament House in Copenhagen stands the Church of St. Ansgar, the mother-church of the Apostolic Vicariate of Denmark. Into this church, many years ago, Jens Busk, a prominent member of the Danish Parliament, made his way on one occasion to see what a Catholic service was like. The great politician could scarcely believe his eyes when he suddenly caught sight of the venerable figure of the Catholic bishop officiating in the sanctuary in full pontificals. He almost thought it was a dream, as he used often afterwards to relate, for the sight was such a one as he had never seen before except perhaps in a picture.

Nor is the astonishment and surprise of the great parliamentarian difficult to explain. For nowhere assuredly did the Reformation gain so complete a victory as in the Scandinavian North, nowhere else were the Reformers more successful in rooting out the last vestiges of Catholicity. It is only since the promulgation of the Law of Freedom on June 5, 1849, that the Catholic Church has been allowed to resume its labors in this long-inaccessible portion of Christ's vineyard. But in the sixty years which have elapsed since then the development of the Danish Church has been sure and steady. In 1869 Denmark was made an Apostolic Prefecture, and in 1892 it was raised to the rank of an Apostolic Vicariate. As first bishop since the Reformation, Leo XIII nominated Mgr. Johannes von Euch, who until that time had been Prefect Apostolic.

Bishop von Euch was born at Meppen, in Hanover, on January 21, 1834. He was the oldest of a family of seven, four boys and three girls. After completing a brilliant course at the *Gymnasium* of his native city, he devoted himself to the study of Theology at Münster and Mainz. He was ordained priest on January 18, 1860, by Bishop Melchers, of Osnabrück, and soon after was appointed to a curacy in the Church of St. Ansgar, in Copenhagen, for at that time the Danish Mission was under the Bishop of Osnabrück. In 1864 he was given charge of the parish of Fredericia, in South Jutland, in those days the only Catholic parish in the whole of Denmark outside Copenhagen. At first it numbered only 70 Catholics, but in 1884 there were 320. In the twenty years of his activity he succeeded in receiving into the Church no less than 308 Protestants, 199 adults and 109 children. Father von Euch did not confine his labors to this small congregation. He spared no toil or trouble in seeking out the isolated Catholics scattered throughout Jutland and Fünen to bring them the consolations of religion. To save these lost sheep for the Church, he secured the foundation of two new mission posts, one at Randers, in North Jutland, and the other at Odense, on the island of Fünen. It was likewise mainly to his efforts that the erection of the mission stations at Horsens, Kolding, Aarhus, and Svendborg were due.

On December 15, 1883, Mgr. Grüder, the Prefect Apostolic of Denmark, died, and it was unanimously agreed that Canon von Euch was the man best fitted to take his place. On February 17, 1884, he was duly appointed Pre-

fect Apostolic, with the dignity of a Protonotary Apostolic, and such was the success of the mission under his rule that Pope Leo XIII raised it to the rank of an Apostolic Vicariate on February 22, 1892. Thirty years have now passed away since the nomination of Mgr. von Euch to be the head of the Danish Mission. The progress which the Church in Denmark has made in that comparatively short period is astonishing.

At the death of the first Prefect Apostolic, the Danish Mission consisted of eight parishes with sixteen churches. The number of Catholics was only 3,000, so that the difficulty of attending to their spiritual needs would not have been great if they had all lived together. But unfortunately they were scattered over a large number of islands, some of which were of considerable extent. Accordingly, when Bishop von Euch undertook the government of the mission, he made it his chief business to look out for suitable sites for the foundation of mission centres. Thus originated the stations at Frederiksberg, Sundby, Helsingør, Næstved, Roskilde, Slagelse, Ringsted and Køge in Zealand; Silkeborg, Aalborg, Esbjerg and Vejle in Jutland; Maribo in Laaland Nyborg in Fünen, and Reykjavik in Iceland. In the whole Apostolic Vicariate there are to-day twenty-four missions with forty-two churches and public chapels. Besides these there are some ten out-stations, each attended from the nearest central station. The Catholics in these places are visited weekly, monthly, quarterly, or yearly, according as circumstances permit. The Italians, for instance, who work in the quarries of the remote and rocky island of Bornholm can only be visited once a year. Special measures were taken to meet the needs of the Poles, some 12,000 in number, who were in great demand in the country districts for the sugar-beet industry.

The best proof of the success of all these measures of reform in the organization of the mission is the remarkable growth in numbers of the faithful. In 1860 there were in Denmark only 1,240 Catholics out of a total population of 1,608,362. To-day the Catholics—not counting the Catholic Polish immigrants—number 11,000 out of a population of 2,842,264. Relatively, the number of Catholics in the last half century has increased fivefold; taken absolutely the increase has been tenfold. These facts manifest very marked progress, the more so since this growth has come not through the influx of Catholics from other countries, but solely through the conversion of native inhabitants of other beliefs. The number of conversions to the Faith averages about 200 a year. Many of these converts belong, of course, to the humbler classes, but still there are not a few among them of high rank and position. Forty members of noble families have entered the Church, among them Count Johann Ludwig von Holstein-Ledreborg, who later became Prime Minister. So also quite a number of University men, not to mention the well-known author Johannes Jørgenson and the parliamentarian, Jens Busk, together with quite a number of Lutheran clergymen.

It need hardly be remarked that the spiritual government of a mission-territory extending over a number of islands of various sizes is no easy task. The secular clergy number only twenty; but they are manfully supported in the care of souls by the different Orders and Congregations of regulars. Of these latter there are at present in Denmark nine religious Orders and Congregations of men, with a total of about 130 members in 16 residences: Franciscans, Jesuits, Redemptorists, Lazarists, Marists, Premonstratensians, Camillians, Fathers of the Sacred Heart, and School Brothers. These are as-

sisted by nine religious associations of women, numbering in all about 450 religious in 38 convents. These religious Orders and Congregations have proved their efficiency in a remarkable degree in Denmark. The Sisters of Charity in particular have by their unselfish work done more towards refuting the numerous prejudices and calumnies against Catholicity than the most learned apologetic treatises could have done. Their work in the schools and hospitals was an effective illustration of what was taught from the pulpit, and the heroic example they gave of charity and self-denial reflected brightly on the Church in whose service they labored.

In 1860 there were only two Catholic schools in the whole country. At the death of the Prefect Apostolic Grøder, in 1883, there were six elementary and two high schools for girls under the direction of the Sisters of St. Joseph; one grammar school and one classical high school for boys under the control of the Jesuits. At the present day there are 21 elementary schools, a continuation school for adults, four high schools for girls, one people's university, a female teachers' training college, and two types of secondary schools for boys, fully recognized by the Government. The high schools of the Jesuits and of the Sisters of St. Joseph are greatly esteemed even by non-Catholics.

Still more is this the case with the Catholic hospitals. Of these there are as many as 14, with a total of about 1,200 beds. By far the greater number of patients are, of course, Protestants, who cannot help being impressed by the tender care bestowed on them by the Sisters and the deep religious spirit which reigns in their hospitals. Space forbids to deal at length with the various other charitable institutions existing in the mission: nurseries, kindergartens and orphanages.

The foundation of Catholic clubs and societies has also been attended by great success under Bishop von Euch. Within the last few years he has devoted great attention to the care of young men who no longer attend school. The Catholics, moreover, in spite of their small numbers, have already created quite a respectable literature of their own, which is all the more remarkable as most of the writers receive no material compensation for their labors.

Little wonder then that the Catholics of Denmark, in spite of the fewness of their numbers, have already won for themselves an important position in the country. But that this is so must be ascribed to the far-sightedness, the enterprising spirit, and the untiring energy of the now aged bishop, who has never failed to seize upon every favorable opportunity that presented itself for advancing the good cause. Even non-Catholics could not withhold their admiration and esteem for him, as was shown in a remarkable way on the occasion of his golden jubilee. Almost all the daily papers—which are of course without exception in non-Catholic hands—published on that occasion his portrait, together with an extremely favorable account of his career. There was one point especially singled out for praise by all, namely, his devotion to the land of his adoption. "It is rare," wrote the *Nationaltidende* of January 17, 1910, "to see a foreigner in Denmark so thoroughly engrossed in his labors here as is the case with Bishop von Euch. Few private libraries contain such a complete collection of historical works on Denmark as his does. No popular movement among us escapes his watchful eye; and his judgment in public questions betrays a vein of warm enthusiasm for Danish nationality, Danish history and Danish customs."

Let us hope, then, that Providence may spare the good bishop to his flock for many a year to come, and bless his

labors with fruitfulness as heretofore; and may the mission of Denmark find many benefactors even in America.

It may, perhaps, have occurred to the reader that Bishop von Euch must have had enormous funds at his disposal to enable him to do so much. Non-Catholics and others not intimately acquainted with the organization of the Catholic missions have often drawn this false conclusion. But indeed quite the opposite is the case. Few have any idea what a burden of debt weighs upon many of the mission stations, and what courage it requires to assume the new burdens which necessity imposes. The means at the disposal of the Vicar Apostolic are very moderate and only seem unlimited because trust in God, self-denial, and the spirit of sacrifice supply much that is wanting. Apart from the little band of private benefactors whom Bishop von Euch has led to interest themselves in the mission, the development of the Danish Church depends mainly on the contributions sent by the Society for the Propagation of the Faith in Lyons, and by the St. Boniface Society in Germany, so that these two societies may justly be called the two greatest benefactors of the mission.

J. B. METZLER, S.J.

IN MISSION FIELDS

The Eucharistic Procession in Bogotá

The closing scene of the splendid Eucharistic Congress of Bogotá may be of interest to the readers of AMERICA. It was the great procession, which was carried out under particularly difficult circumstances. For any great event in Colombia the people all want their famous statue of "Our Lord Falling Under the Cross" to figure. It was rescued from a church in England in the time of Queen Elizabeth, and was brought to Bogotá, where a fine basilica was built to enshrine it on Montserrat, which overlooks Bogotá. This statue was to be taken from its niche in the mountain and carried through the streets of the city in the concluding procession of the Blessed Sacrament. Accordingly 7,000 men, not only from the city, but from the neighboring villages of the Andes took part. As they entered the city on the return they were met by the popular Sodality of Bogotá, which enjoys the exclusive privilege of accompanying the statue as a guard of honor.

On Sunday, October 14, the General Communion of men took place at the Cathedral, and a few hours later the grand procession followed. For two months preparations for it had been going on, and no pains or expense were spared to give to it all possible splendor and solemnity. Every detail had been attended to with the utmost precision, and though the whole country took part in it, the most perfect order prevailed throughout its whole extent.

The pupils of some of the convent schools were allowed a place in its ranks; but with this exception all the ladies of the city viewed it from the balconies of the houses along its route, and were provided with heaps of beautiful flowers, which they cast down before the Blessed Sacrament as it went by. From 11 o'clock in the morning not a single pedestrian or vehicle of any kind was to be seen in the streets.

As the archbishop was too aged to carry the monstrance through the city during the four hours of the procession the Committee of Arrangements had a kind of a dais made to be carried upon a car. It was constructed under the direction of the Academy of Fine

Arts, and the work produced was notable for the elegant simplicity of its design and the richness of the materials employed in it. Everything was of the best that could be procured; the metals were pure, and the draperies were made of the richest and costliest stuffs. The car was drawn by six white horses with silver harness and white plumes. Their housings were white and fringed with silver, and even their hoofs were silvered over. Six equerries, young men belonging to families of the highest standing, in Louis XIV costume, white and silver-laced, and wearing great powdered wigs, led the horses. On the car was the dais with four slender silver columns supporting the canopy, which was made of rich stuffs, fringed with silver. Under it a thick silver column, striped with gold, upholding a large golden monstrance sparkled with numberless emeralds. The gems were those which had been extracted from the celebrated mines of Mousa centuries ago.

Behind the monstrance the venerable Archbishop Herrera was seated, but in such a way as to seem to be on his knees, with clasped hands and eyes uplifted towards the Sacred Host with an expression of adoration and love. Behind him were two other bishops, also in adoration. The highest military officers of the State, on horseback and in brilliant uniforms, composed the guard of honor around the car. Next came the President, the Ministers, the Diplomatic Corps, the Deputies, etc.

Colombia had cast her riches at the feet of her King; and because this was inspired by so disinterested a love, that Divine King asked of her the sacrifice of all the splendors with which she had surrounded Him. When the procession began its march heavy clouds were already rolling down from the summits of the mountains. No one seemed to notice them, and all moved on with no thought but for the Divine Guest this triumphant procession was intended to honor. Suddenly the rain poured down in streams upon the city, but the procession kept on its way unbroken, everyone as steady and recollected as before.

A carriage was offered to the President, but with a slight gesture and a look at the Sacred Host, he refused it. Wherever the car passed the crowd fell on their knees in the water flooding the streets. They had eyes for nothing but their Sacramental Lord. The ladies from their balconies cast down handfuls of fragrant flowers, and during four hours this continued. Anyone acquainted with the Colombians and their great dread of rain, to which they attribute all sorts of maladies, would not but see in their behavior on this occasion a manifestation of heroic love and veneration for the Blessed Sacrament. It may be mentioned that, in those parts, it rains only every five or six years.

At five o'clock the car was in the open space in front of the Cathedral. Here four of the horses were unhitched and with the remaining two it moved up to the portico. The Sacred Host was then placed in a smaller monstrance, while a storm of enthusiastic acclamations hailed Him as King of the nations of the world. Suddenly the boom of a cannon was heard, the troops presented arms and lowered their standards. The President was the first to fall upon his knees in the mire. The vast crowd were also on their knees in an instant, without a sign of hesitation. Then Jesus blessed His people.

When the *Te Deum* was over within the Cathedral all returned to their homes on foot. Not one, even of the dignitaries present, made use of a carriage, thus putting a finishing touch to so magnificent a display of Catholic faith.

McG.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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The Church and the Tango

"But the Tango is danced in the Argentine Republic, is it not?" the Argentine Minister to France is said to have been asked recently. "Yes," was his answer, "the Tango is undoubtedly danced in Argentine—but not by decent people." As Argentina is reported to be the Tango's classic home, the Minister's words are very significant. The Tango, however, when "danced properly," its fashionable defenders maintain, consists only of "modest, graceful movements." It would seem, then, that the majority of those who take part in the Tango are ignorant of how to dance it "properly." For the dance bearing that name appears to be the one which scores of bishops at home and abroad are denouncing as "profoundly dangerous to morals." At least in their opinion, therefore, the Tango is not being "danced properly." But what do these ecclesiastics know about the dangers of the Tango? it is objected. From the consciences which they direct, is the obvious answer. Young people who come to the priest with their tale of sin acquaint him pretty accurately thereby with the perils of the modern ballroom. Not without good reason a score of important Catholic social affairs that were to take place this winter in Greater New York have now been given up. It is sadly admitted that the character of the dancing at a large gathering cannot be controlled, so there is but one consistent course for a Catholic organization to take.

That this attitude is highly praised by many who have not the courage to imitate it is a tribute to the Church's love of purity. But what glory would be hers if every Catholic woman in the land refused to take part in any dance, however "fashionable" or "popular" it may be, which offends against modesty! A "good Catholic," after all, is merely one who "hears the Church," and avoids the proximate occasions of sin. Let us have more "good Catholics," then, in the ballroom.

Are Our Teachers Free?

How difficult a thing it is, in our free land, to use legitimately one's freedom without running counter to the notions of men or women who find an abuse in the exercise of any privilege that happens to offend their prejudices! It is scarcely two weeks since it was announced that certain teachers in the public schools of New York City had worked out a plan which seemed to promise beneficial results in the training of young people of the city schools. It assuredly indicated a measure of generous interest in the welfare of their pupils, worthy of commendation. The plan, approved by the way by our City Superintendent, Dr. Maxwell, is this: These teachers, outside of their hours of duty in the public schools, ascertain what pupils do not attend Sunday school or receive religious instruction regularly. Classes are then organized in nearby parish houses and such of these pupils who desire the benefit of religious teaching are invited to attend the classes to be instructed by the self-sacrificing teachers.

It is not easy to understand just why any one should object to the project. The young women inaugurating the work propose to use only their own time; they made known their purpose to form classes only of those belonging to their own Church; and it has been ever the cry of the most partisan defenders of our non-sectarian public schools that children attending these are free to receive religious instruction out of regular school hours how and where and when their parents or guardians arrange for them to do so. Yet within a week after the announcement of the new plan a busybody, signing himself "Non-Sectarian," is out in a letter to the *New York Herald* denouncing the scheme as "an indirect violation of the statute against any form of religious instruction in our public schools." One cannot but express regret that the writer did not find it worth while to tell us wherein lies the violation. It is the rule, of course, that no teacher shall use the opportunity the class-room might afford to insist upon any, even indirect, religious teaching, but one finds it hard to recognize any deviation from even the spirit of the rule in the case of a teacher who voluntarily employs a portion of her free time in coming to the assistance of little ones of her own religious profession, whose religious instruction will be otherwise neglected.

Is it because the movement of which we speak, was inaugurated by Catholics among the city school teachers for the benefit of Catholic children? It looks very like it, since one might easily compile a long list of public school teachers who have prominent place in non-Catholic Sunday schools, and in vacation Bible schools, and in various Church settlement schools, where children enjoy the benefit of religious instruction, and we have never yet heard a whimper from those whose non-sectarianism is but a mask for petty and bigoted opposition to everything Catholic. Did not a certain "grand dame" among

us lately affirm that she would rather far deal with a pagan than with a Catholic?

Perhaps the *Herald* letter-writer's spiteful effusion ought to be ignored. There are big men and broad men, happily, among our non-Catholic neighbors who will resent the opposition quite as strongly as do we. There are men among these quite as clear-sighted as we claim to be concerning the deplorable evil necessarily cropping out of a purely non-religious education, and just now quite as wide awake to the need of some plan that will serve to remedy that evil. Witness the action of the Baptist ministers of Manhattan, Brooklyn and New Jersey, who, in their meeting on January 19, voted to urge all Protestant churches to copy the Catholic plan recently announced and to favor a similar method to secure religious instruction for their own children. The press informs us that Rev. Dr. R. G. Boville told the Baptist ministers "that thousands of children in the public schools got no religious instruction whatever," and adds that a committee of Baptists was appointed to present the plan favorably to other Protestant bodies.

Why We Cannot be Cordial

People ask sometimes why it is that, though we can speak kindly of Methodists, Presbyterians, Low Church Episcopalians, Evangelicals in general, we never have a kind word for Protestant Episcopalians of the High Church party? The reason is simple enough. The members of those denominations know perfectly well how the Catholic Church regards their principles. They understand that in speaking well of them, we speak of them as Christians, notwithstanding their doctrinal errors, which we are only too glad to ascribe to invincible ignorance. They, on their side, treat Catholics in much the same way. They do not dream, therefore, of taking any cordiality shown, to transfer it to the system, as if Catholics were coming round to their point of view. With the High Church party the case is different. What they want is recognition, to be recognized not as what they really are, but as what they would like to be. Hence, any civility from Catholic or Greek is made much of as a sign that Rome, or St. Petersburg, or Constantinople, is coming round, and is getting ready to recognize the High Church party as a branch of the true Church. If they would follow the example of other Protestants, admit that Catholics must look upon their sect as not only utterly heretical, but, what is worse, permeated with horrible agnosticism regarding the very doctrines on which they rest their claim to be called Catholic, and accept civilities as mere signs of good will, and of a hope that they will come to see their errors, and embrace the Catholic Faith, we should be most happy to be kind, and to accept their courtesies, when offered, in the same spirit.

As it is, attempts at the kindness desired are received in such a way as makes the attempter resolve to try it never again. Thus the *Catholic World* published a

kindly article on the late General Convention of the Episcopal Church. The object of the writer was clear enough, namely, to show the High Churchmen that, despite their ideals, they are in the air, with no chance of ever finding a solid place of rest. The *Living Church* took the article in the usual style, claimed the writer as a sympathizer with the system, practically an admitter of Anglican claims, and suggested that when he can be called a true representative of the Catholic Church the way will be open to the realization of all sorts of fantastic dreams.

It is not quite the thing to repay kindness with misrepresentation. But then recognition is for High Churchmen a matter of life or death. For a small body to claim to be a branch of the Church and to be ignored by those to whom it addresses the claim, is the height of absurdity. To point this out on every occasion is the truest kindness to every High Churchman.

A Well-Informed Pope

When Pius X came to the throne it was confidently predicted by the secular press that being a "poor, country priest," he would be wholly at the mercy of his "advisers." Now that ten years of his reign have passed, these same journalists have changed their tune, and would persuade the public that the Pope is a "most ungovernable, headstrong and wilful country priest," "who has never submitted to any influence and never allowed anybody to guide and direct him." "Of course," says the *Bombay Examiner*, "we know that the truth is somewhat like this:

"It is our Holy Father's own strong personality that governs the Church, but he is the best advised of all earthly rulers. We Catholics confide in the wisdom of this government because we know on the one hand, that the gifts of divine guidance are personal gifts, and on the other, that according to the demands of Divine Providence these gifts are supplemented by the prudence of human counsel.

"When, therefore, Catholics ask the question: 'Has the Pope every facility of getting an insight into all Catholic matters all the world over, so as to enable him to settle all affairs with wisdom and justice?' we are sure of our answer: 'The Pope, though divinely supervised by God's Providence so as to prevent him from committing the Church to an error in faith or morals, and helped by the Holy Spirit in various ways, is not promised any special divine revelation or inspiration in his mental processes, but depends upon the ordinary means of study and inquiry and reflection in order to arrive at a proper conclusion. There is no doubt that, especially in these days of easy communication, Rome is in marvelously close touch with everything which goes on all over the world, or can get into close touch as soon as the necessity arises for dealing with remote affairs. Hence, even when the Pope issues a decision which seems strange to some particular locality, the probabilities are that he knows more of the subject than the people of that locality, and that his decision is a sound

one, at least in view of the Church in general. Where local circumstances seem to call for an exception, this also soon becomes known, and an exception is easily granted."

Pope Pius X, dwelling in the Vatican, surrounded by his Cardinals and in communication with the episcopate, is like a general who stands on a hill, attended by his staff and constantly receives from his subordinates accurate information about the progress of the battle that is raging in the plain below. Therefore, even from mere natural prudence, Catholics have excellent reasons for listening to the Holy Father's utterances and for heeding his counsels.

An "Artificial" Solution of the Kikuyu Question

"There is a notable slackening of the artificial excitement over the Kikuyu Conference," says the *London Guardian* in its issue of January 9. If the excitement was "artificial," perhaps the *Guardian* will kindly tell us its artificer, or artificers. To us it seemed to be the spontaneous outburst of souls long lulled to rest in the persuasion that the Church of England is Catholic, and rudely awakened by facts tending to upset that idea. Naturally they called upon their bishops to vindicate the National Church, by disowning the action, which, if accepted, must destroy the persuasion, essential to their continuing within that denomination. Certainly, there was nothing artificial in the letter of the Bishop of Zanzibar; rather was it the natural utterance of heartfelt grief.

We do not suppose for a moment that the *Guardian* will comply with a reasonable demand. Words without ideas behind them have always played a great part in Church of England controversies. Get bishops and clergymen and laymen and, above all, newspapers, to repeat like parrots: "artificial excitement," and a great fundamental problem will settle itself, and all will "live happily ever after."

Cards for the Coming Easter

"M. J. D.'s" timely letter in the issue of *AMERICA* for January 24 reminded our readers that "In a few weeks we shall have the usual flood of Easter cards, with the same lamentable absence of the religious element," which are bought in large numbers even by Catholics. Our correspondent wisely urged that a movement be started at once to keep our people from buying these banal pictures of eggs, rabbits and chickens, and to offer them facilities for purchasing instead Easter cards that are "religious in tone."

If all this year's Easter cards have not yet left the presses of the publishers, J. P. D.'s warning may be heeded with profit in certain quarters. With regard to the Easter cards that are on sale annually in Catholic book stores, there is an old complaint that, while these cards are thoroughly in keeping, of course, with the

sacred character of the festival they commemorate, their price, however, is often excessive and their artistic value is not always sufficiently high. Perhaps these charges are not wholly without foundation. Be that as it may, as most Catholics probably buy their Easter cards at the art, book, stationery or department store that is most convenient, we suggest that they let the merchant they patronize know betimes what kind of Easter cards they would like to find displayed in his store for their inspection this spring. Let them ask him now to have on hand a large supply of artistic, low-priced cards which express in suitable words or appropriate symbols the joyous, Christian character of the "solemnity of solemnities."

"The Lord is risen indeed and hath appeared to Peter"; "This is the day which the Lord hath made: let us be glad and rejoice therein"; "Christ rising now from the dead dieth now no more, Alleluia!" Such words as these are constantly on the lips of the Church during the Paschal octave, and like sentiments should be found, of course, on the Easter cards that Catholics send their friends. Let us leave those gaudy pictures of eggs, rabbits and chickens to those who see in Easter only the old pagan festival of spring's awakening. In conclusion we would suggest mailing a marked copy of this editorial to the publishers or sellers of Easter cards.

A Sermon from the "Zoo"

Most people who visit a zoological park doubtless go there just for amusement. They marvel indeed at the strange animals on exhibition, but they are content merely to receive, as at a moving-picture show, a series of impressions which pass as quickly as they come. For your "average man," that widely quoted character whose opinions are treated nowadays with such consideration, is little given to observing closely, nor does he reflect very deeply on what he sees. Since he has never learned, as did the exiled duke, to "find tongues in trees, books in the running brooks, sermons in stones," he can hardly be expected to discover in the beasts of the field those valuable lessons on the conduct of life which they have for the man of discernment.

Take, for instance, the giraffe. To the casual observer it is perhaps the most grotesque and amusing of animals, "the great anti-climax," Hood called it, "so very lofty in the front, so dwindling in the tail." "A zebra gone to seed" is another description, while all are doubtless familiar with the highly satisfactory explanation Darwinians give of the giraffe's remarkable height:

"A deer with a neck that was longer by half

Than the rest of his family—try not to laugh—

By stretching and stretching became a giraffe."

Or in more scientific language: The protracted droughts which are known to have prevailed in Africa in the tertiary age forced the tall spotted deer that then used to roam in vast herds over that continent to abandon

their dried-up pastures and subsist upon the leaves of trees. The foliage on the lower branches was soon devoured, and in the consequent struggle for existence only the longest necked deer could survive. Thus in the course of several thousand years the giraffe was evolved.

But the giraffe is not merely an amusing animal. It is much more. To those who have seriously studied its appearance and habits, the animal is an eloquent preacher, constantly teaching the most sublime virtues. High above the dust and heat and turmoil of the world, the giraffe serenely views as from a lofty tower the petty concerns that absorb the attention of the lower animals. Its eyes are keen, its vision wide, its hearing acute, but voice has it none. No sound of pleasure or pain is ever heard from the giraffe. What stern rebuke it thus gives the hasty, unconsidered utterances of our publicists and "moulders of opinion." Before he speaks, the faithful shepherd of the people should see far, hear much and think hard. The giraffe's very bearing has many needed lessons for the modern world. What graciousness, dignity and repose! But we are too selfish now to be considerate, too busy to be polite, and too hurried to be calm.

The giraffe is also a striking exemplar of plain living and high thinking. Seldom is its head lowered to earth for food or drink. While thoughtfully scanning the horizon or viewing the landscape the giraffe nibbles gently the tender tops of young trees. Master of itself, the animal's demeanor is always in harmony with the exalted sphere in which it moves.

The giraffe's skin is so thick that the hunter's ball penetrates it with difficulty, yet the animal is most affectionate withal, and its large, lustrous eyes, travelers tell us, fill readily with tears when it is reft of its companions or its young. What salutary admonitions these, both for the supersensitive and for the hard of heart! The lesson taught by the pleasant odor of the giraffe is too obvious to need more than an allusion here, but as for the ancient controversy whether the giraffe is a "whitey-yellow animal with chestnut-brown spots, or a chestnut-brown animal with whitey-yellow spots," that will not be settled in all probability till the world has learned what song the Sirens sang and what name Achilles took when he hid among women. However, are we not living daily among greater mysteries?

The ancients were inclined to consider the giraffe a fabulous monster, called it the camelopard, and concluded that if it really existed it must be a particularly dangerous beast, as it combined the characteristics of two fierce animals. Giraffes, however, have none of the leopard about them but its spots, and are as free from the camel's humps as of its bad temper. The giraffe's furry little horns are for ornament, not defense. Though when cornered it can stamp and kick to some purpose, its chief protection from the curiosity of strangers lies in fleetness of foot. Few animals, indeed, are more modest, gentle and retiring. In our pushing,

self-assertive age, when notoriety is so eagerly sought, yet so easily won, when reticence and reserve are fast becoming obsolete, well it were if men would study and imitate the shining virtues of the camelopard.

Once upon a time a young student of biology gave his professor the following definition of a crab: "A crab is a red fish that walks backward." "Excellent!" remarked the genial professor. "Your answer is perfectly correct, except in three details, for the crab is not a fish, is not red and does not walk backward." We were reminded of that little story by reading the *Independent* of January 26 this recondite tidbit of information:

"A gentleman in Washington demands of us that we correct our reference to Cardinal Gibbons as 'the official head of the Catholic Church in the United States.' He tells us that Monsignor Bonzand, the Papal Delegate, is the official head. Hardly. He is no more the official head than the Pope is, of whom he is the representative. Bonzand is not a member of the American Church. We spoke of Cardinal Gibbons as official head because he is highest in rank as archbishop and the American senior cardinal."

Who can that mysterious "Bonzand" be? And what is this "American Church" of which he is "not a member" and over which he has as little authority, it would seem, as the Pope himself? Really the *Independent* should have "copy" of this kind examined by some competent person before it is printed.

The East Side Protective Association is among the latest of the private organizations of this great city to startle the public with a report containing a remarkable disclosure of evil conditions prevailing in dance-halls and moving-picture shows in that section of the Greater City. With the *New York World*, however, one may well question whether the end sought in the investigation made by the association justifies the methods used by its investigators. Six hundred boys and girls, "none over eighteen years old," we are assured, are serving as amateur investigators for that body. "Are young men and women under age the proper 'investigators' to do this kind of detective work?" asks an editorial writer in the *World*.

Press cables announce that Sir George Paish, reviewing the financial and commercial situation in this week's *London Statist*, predicts a long period of cheap money (unforeseen happenings apart) which will become more abundant and cheaper as the year advances. "In the United States," says Sir George, "we expect a recovery rather than a decline, for the reduction of the tariff and the new banking and currency act are calculated to benefit trade. When the first difficulties of the reduction of the tariff are overcome American manufacturers will be able

to compete with foreigners much better than formerly, while the new banking law ought to give a great stimulus to foreign trade in every direction. We anticipate, therefore, comparative steadiness of trade in the United States, assuming that the crops will be good."

LITERATURE

Ode of Fray Luis de León (1528-91) to Felipe Ruiz

[The mind of an oldtime professor of Salamanca, his ideas on astronomy and other natural phenomena as developed in what is considered by Spanish critics one of the purest poems of their classical school, ought to interest AMERICA's readers in a literal version phrased in the metres of the original *quando será* of the "Maestro Fray Luis de León."

The story of his life and times is yet to be told in English, although the encyclopedias give more or less correctly the important details of his career, of his imprisonment by the Inquisition, and of his triumphant acquittal of the charges of false teaching regarding the Vulgate. The most typical figure of the greatest Spanish university in its golden age of the sixteenth century, Fray Luis is as important to history, as his poems have seemed to literature in the opinion of such Americans as Poe, Bryant, Longfellow and Ticknor.—*Translator's Note.*]

Would it were mine, O friend, to grow
The wings of heaven, and out of bondage here
Ascend beyond this life we know
Unto that outmost crystal sphere
Where Truth itself shines ever pure and clear!

There, portioned for my very soul,
To witness in a light no shadow flaws,
The sum and measure, part and whole
Of all that is, of all that was,
The prime beginning, and the hidden cause;

To know at last what sovereign hand
The framework of the universe made fast;
How plumb and level it was planned,
How sure the anchor that was cast
To lodge our ponderous globe within the vast.

The eternal pillars where of old
Earth was established, where the hollow bounds
Of seas were set, would I behold;
What marks the waters from the ground,—
What hurls them surging back to their profound;

Wherefore the solid rock must quake;
Wherefore the deeps in tempest rage are stirred;
And whence the North his blasts can take;—
The ocean tides, what potent word
Doth bid increase, and rise, and shrink unheard,

The lordly channels of the winds.
What power supports in upper space,
What mighty forge the lightning binds;
Within what hidden treasure place
God stores the snows; His thunders, whence they race.

Thou know'st the portents when the air
Is sudden troubled mid the summer day,
How quickly darkness gathers there,
How from the north the blast makes way,
Tossing the dust to heaven in savage play;

As mid the clouds' commotion dire
The darting chariot of God arrayed
Goes forth upon its wheels of fire,
With lightning bolt and cannonade,
Till earth lies trembling, and mankind dismayed.

Down beats the rain upon the roof;
From off the hills the raging freshets pour;
And for their labor's poor behoof,
The hapless husbandmen deplore
The fields they tilled and planted, flooded o'er.

On high beyond it all, shall I
Review the vast succession of the spheres,
The sudden conflicts of the sky,
The bland composure of the years,
The Fates, their causes, omens, hopes, and fears;

Knowing what power upon the stars
Hath set alight their lovely, faithful flame,
And why the Ursine stellars,
Both Great and Little, with the same
Reluctance dip them when the oceans claim;

Searching the eternal orb of gold
That is the fount of light and life, to wrest
The secret why the winters fold
Its beams so hurried in the west,
And who, the night-long, cloaks it to His breast.

Then shall I on that azure rim
Discern the unshaken mansions of content,
The house of treasures never dim,
The cenacles of glad ascent
Where blessed dwell the souls in wonderment.

THOMAS WALSH.

The Irish Element in Medieval Culture. By H. ZIMMER, Translated by J. LORING EDMANDS. New York and London: G. P. Putnam's Sons.

This is a new edition of the translation of 1891. It is a book worth having, though not quite as necessary now as when Zimmer wrote it in 1887. Archbishop Healy's "Ireland's Ancient Schools and Scholars" includes the most valuable part of its information, and supplements it with much besides; but it is important to have detailed proof by a distinguished German scholar that "Ireland was the birthplace and abode of high culture in the fifth and sixth centuries" and "in the seventh and up to the tenth century spread her learning among the German and Romance peoples, thus forming the actual foundation of our present civilization." Having "offered an asylum to Graeco-Roman culture, Ireland was especially conspicuous in introducing it anew in the form of Christianity, principally into France, these efforts being made there when civilization was at its lowest ebb, and the country in its most degraded condition." In fact he shows, with a long array of distinguished names, of books and manuscripts produced or copied, of schools, churches and universities founded, and of tribes and peoples converted and civilized, that "during the decay of the Roman Empire the Irish were pioneers in the missionary history of Europe" and "became the instructors of the Germans, Franks and Alemanni," as well as of Saxons, Italians and others, even as far as Iceland—"in every department of knowledge of that time." They were chaplains for Pepin, Charlemagne, Henry V, Conrad III and Barbarossa, and their wide activities were arrested only by the English invasion of their country, though not a few of them were prominent later, as Duns Scotus, Marianus Scotus and a dozen Irish monasteries of the twelfth and thirteenth centuries in Austria bear witness.

Zimmer is most satisfactory when he deals with facts and his translator supplements them in useful notes, but both are at fault when they allow their anti-Roman prejudices to launch them into theory. Their notion that Irish Christianity was independent of Rome might have been removed by consulting, among others, St. Columbanus, whom they justly laud for his learning, zeal and sanctity, and who wrote to the reigning Pontiff: "We Irish are the disciples of St. Peter and St. Paul; among us no heretic or schismatic can be found. . . . We are attached to the chair of Peter, and to us. . . . Rome is the head of the Churches of the World. There are other excrescences of this kind which the results of more recent scholarship would have probably prevented, but in the field in which Zimmer was master his book is authoritative, and is invaluable both in itself and in the change of view it effected in literary thought.

M. K.

Die soziale Frage. Ein Beitrag zur Orientierung über ihr Wesen und ihre Lösung. Von JOSEF BIEDERLACK, S.J. Innsbruck: Felizian Rauch.

The popularity and usefulness of this work is attested by the numerous editions through which it has already passed. The author makes no pretence to offering a complete and detailed exposition of his subject. Such a treatment would call for a library rather than for a single volume, no matter how comprehensive. He is successful, however, in the accomplishment of his real purpose, which is to lay before the reader an outline of the entire question, and to familiarize him with the main lines of argument which will lead to the true solution. The book therefore is properly, as he himself says, an "orientation" for the reader who stands in need of a guide to lead him through the intricate and bewildering maze of modern social problems.

After a general discussion of various social systems—the individualistic, socialistic and Christian—he enters upon a particular discussion of the principal phases of the social question itself. To his previous consideration of the agrarian, labor, industrial and commercial problems he has added in the eighth edition a sufficiently comprehensive treatment of the woman question. It is interesting to note that in dealing with its political aspect he is uncompromisingly and outspokenly opposed to woman suffrage. He argues that its fundamental reasons, founded upon "the rights of man" advanced during the French Revolution, are based upon erroneous teaching; that it will work injury to society as well as to woman herself; that it is not in conformity with the place which Christian morality assigns to woman in the family; and finally that it is not the remedy for the evils of which women justly complain. The entire fault, he says, lies in the unchristian principles which have permeated every phase of social life. His solution for them is to return to true Christianity. Some caution, of course, must be observed in applying his various economic teachings to American conditions.

What particularly contributes to Father Biederlack's popularity is his clearness of thought and expression. Scientific writers both in English and German have much to learn from him in this regard.

Bergson. An Exposition and Criticism. By THOMAS J. GERRARD. St. Louis: B. Herder. 90 cents.

Students of philosophy who find Bergson difficult reading, will welcome this book as a key to the understanding of some of the more difficult problems which the French savant discusses. The author of the volume has taken pains to strip Bergsonism of its dramatic and pictorial elements and put it naked before the reader in comparison with parallel passages from St. Thomas and Newman. Nothing better could have been done. For though

Bergson thinks deeply enough, yet his power does not lie in his thought, but in his limpid sentences and picturesque illustrations. The language of Bergson is fascinating; the philosophy of Bergson holds no charm for anybody who has studied it carefully. Father Gerrard has caught the French philosopher's main ideas and exposes them clearly and fairly. As a consequence, Bergson often appears in his true light, riding cavalier-like over logic, metaphysics and physical science, in order to support an exaggerated subjectivism which eventuates in a philosophy dear to the Syndicalists. For all this the book under review deserves praise. However, it would be a much better volume were it more incisive in thought and direct in style. It lacks strength and robustness.

In the chapter on "finalism" the author lays himself open to a grave misapprehension. He speaks as if St. Thomas taught only an intrinsic principle of finality. This is good Cartesianism but poor Thomism and poor Scholasticism. The kernel of the Scholastic doctrine of teleology lies rather in an intrinsic, immanent principle. Finally, materialistic monists will clamor against the accusation that there is no room for God in their system. Of late years Haeckel, the high-priest of crass monism, has been shouting his "God" from the housetops and in the highways and byways. True, his "God" is an absurd, all-pervading, materialistic force which arose in matter and from matter. But it is Haeckel's "God" and he and his followers will probably resent Father Gerrard's statement.

R. H. T.

Those who labored through the extended reports which appeared in British and American papers about the recent "Trial of John Jasper," will marvel with the *London Universe* how the Dickensian Society managed to secure so much space in the press for the solution of "The Mystery of Edwin Drood." Says our contemporary:

"Surely was there never so fissiparous and lame a conclusion as the 'verdict' arrived at by the eminent literary men and women who composed the jury, of which the foreman was Mr. George Bernard Shaw, who, it is easy to see, was the master mind which dominated the proceedings. If it was necessary to have a professional mountebank to preside over the jury, we must admit that no better choice could have been made; but whether the public—especially the Dickensian public—expected that the occasion should be turned into one for the firing off of Shavian japes and gibes is matter for considerable doubt. Mr. Shaw is a living exemplification of the Gilbertian truth that a known wit has but to say 'pass the mustard,' and folks roar their ribs out, for most of the papers have thought it worth while to record his feeble jest that the case looked very black against Jasper because he was a musician. We suppose that the inane ponderosity, 'If the learned gentleman thinks the convictions of British jurymen are to be altered by evidence, he little knows his countrymen,' was also a joke; in any case, it will be highly appreciated by every defendant who has ever lost a case, and might have been intended as a personal solution for someone present. Earnest Dickensians will, we shrewdly suspect, be disappointed at the absurdly verbose and farcical verdict (arrived at in the luncheon hour) of 'manslaughter'—a weak and inconsequential conclusion from a body of distinguished men, of whom so much more was expected, and from whom so much more might surely have been given."

Among the articles of special interest in the "Dominican Year Book" for 1914 is a sketch of Very Rev. Father Meagher, the new head of St. Joseph's Province; a description of a mission in South America by Father Buckler; accounts of the growth of the Order's work in the states of Washington and California; a paper on Padre Guglielmotti, the

"mariner friar," and an article by C. M. Antony about "Savonarola and the Three Vows." It will certainly be news to most readers that the Florentine reformer was on the whole a submissive and obedient religious. Father Lucas's book, however, is not mentioned in the "works consulted" by the author. In the chronicle of interesting and important events that happened during the year are mentioned a new foundation in Philadelphia and another at Houston and the death of Fathers Spencer, Moran, O'Rourke and Reinhart.

In the London *Tablet* for December 27, Mr. Shane Leslie has a review of the recently published memoirs of "Primate Alexander, Archbishop of Armagh," "The last State Bishop in Ireland." Writes Mr. Leslie: "None had sought peace more readily than Primate Alexander. The general good feeling and tolerance which prevailed during the George Wyndham régime was largely due to his tactful and forbearing example. It was in the nature of things that he should have left his card on Cardinal Vannutelli on the occasion of his visit to Armagh, and that for the first time in history a Papal Delegate took tea with a Protestant Primate. Dr. Alexander used to describe with glee how the two Cardinals [Cardinal Logue was the other] sat in his room and with what courtliness and grace the visit was paid (and we may add received). But while all storm was avoided among the teacups, it raged in the town below, where their rival adherents had met in combat, quite unconscious of what was passing behind the Palace walls! How well we remember the old Primate in his last days, full of fun and anecdote and poetry as ever. As he sat crippled among the pictures of his bewigged and powdered predecessors, his mind used to return to older days and thoughts. Now he would describe a sermon of Newman's; now he would quote a chorus of Æschylus or a line of Augustine. But of the three he still loved Newman best. 'He came to us like an Apostle,' he used to say, and sometimes when a modern controversy was introduced his eyes would light up with fire as of old. Once we were discussing the utterances of a certain English dignitary who had slighted the Virgin Birth. The old man shook. 'He blasphemeth the Mother of Christ!' and no man durst say another word."

"Joseph v. Görres" is a historical study of one of the greatest German journalists, who passed from ultra-radicalism into the fold of the Catholic Church. No one better appreciated his influence than the man against whom it was directed, Napoleon, who spoke of him as the fifth World Power. The author, W. Schellberg, had previously issued a selection of Görres works and letters in two volumes. The pamphlet belongs to the "Leaders of the People" series of the Volksvereins-Verlag. Price 60 pf.

The International Publishing Company "Messis" of Amsterdam issues a pamphlet by Max Roeder upon a question which is very actual for German Catholics: whether the Centre should be an Opposition Party, or simply stand for its unchanging principles of liberty and justice. In the latter instance, the author holds, it would take a position in its defence of the Church to which honest men of all denominations would be obliged to subscribe unless they are swayed by prejudices. Such in reality is the attitude of the Centrist leaders. The present brochure, "Ist das Centrum eine Oppositionspartei," is sold for 55 pf.

"Die Katholischen Arbeitervereine," by Joseph Joos, is an interesting study of the Catholic workingmen's associations approved by the Holy See. They are in no wise to interfere with the Christian trade union movement, but rather to second its

efforts in every way possible. Their main purpose is educational, cultural and religious. Every member of the Christian trade unions is supposed to be a member of a Catholic Arbeiterverein. Such is the express demand of the Holy Father. The Berlin section of the Arbeitervereine includes craft unionism, on the principle that Catholics should form their own trade unions. The greatest portion of the organized Catholic workingmen, however, belong to the Christian trade unions constituted of Christians of all denominations, as opposed to the Socialistic unions. The pamphlet is sold for 40 pf. by the Volksvereins-Verlag of M. Gladbach.

Benziger Brothers have issued an artistic Memorial Card for the use of those who wish to make an offering of Masses for their dead friends in preference to flowers and similar costly inanities. The second leaf states, over the Pastor's signature, the time and place in which the Holy Sacrifice will be offered and at whose request. We are pleased to recommend it as facilitating a practice beneficial and appropriate and altogether Catholic. 10 cents; \$7.50 a hundred.

Dr. Th. H. Walther of 1653 Elston Avenue, Chicago, has sent us his ingenious "Planisphere," a movable star-map, which can be so manipulated as to show the position of the heavenly constellations for every hour of the year. By placing the chart in position and revolving a circular disk according to the directions given, amateur astronomers who live in our northern and middle states can learn the names and places of all the chief constellations in the sky. School children could easily be interested in Dr. Walther's "Planisphere."

BOOKS RECEIVED

E. P. Dutton & Co., New York:

The New Ideals in the Gospel. By Prof. Hermann Schell. With Thirty-two Illustrations Chiefly from German, Italian and English Art. \$3.50; A Boy in Eirinn. By Padraic Colum. \$1.00.

Benziger Brothers, New York:

On Prayer and the Contemplative Life. By S. Thomas Aquinas. By the Very Rev. Hugh Pope, O.P., S.T.M.; The Pilgrims of Grace. A Tale of Yorkshire in the Time of Henry VIII. By John G. Rowe. \$1.25.

B. Herder, St. Louis:

Catholic Religion, A Statement of Christian Teaching and History. By Charles Alfred Martin. Second Edition. 35 cents.

Frederick Pustet, New York:

A New School of Gregorian Chant. By the Rev. Dom Dominic Johnner, O.S.B. Second English Edition. Translated from the Third Rewritten and Enlarged German Edition. By Rev. W. A. Hoffer. \$1.00.

Woodstock College, Woodstock, Md.

The Student's Gradus, An Aid to Latin Versification. By Leo T. Butler, S.J.

John Murphy Co., Baltimore:

Half Hour With God's Heroes, or Stories from the Sacred Books. By Rev. Thomas David Williams. \$1.00.

John Lane Co., New York:

The Flying Inn. By Gilbert K. Chesterton. \$1.30.

George Wharton James, Los Angeles, Cal.:

Francisco Palou's Life and Apostolic Labors of the Venerable Father Junipero Serra, Founder of the Franciscan Missions of California; With an Introduction and Notes. By George Wharton James. English Translation by C. Scott Williams. \$10.

Latin Publication:

Sumptibus et Typis Friderici Pustet, Neo Eboraci:

Biblia Sacra Vulgatae Editionis Sixti V. Pont. Max. Iussu Recognita of Clementis VIII Auctoritate Editæ, Ex Tribus Editionibus Clementinis Critice Descriptis, Dispositionibus Logicis et Notis Exegeticis Illustravit, Appendice Lectionum Hebraicarum et Græcarum Auxit P. Michael Hetzenauer, Ord. Min. Cap. Professor Exegesis in Universitate Pontificii Seminarii Romani. \$3.00.

German Publications:

Fr. Pustet & Co., New York:

Die Fürstin von Gan Sar. Eine Erzählung aus den Tagen des Herrn von Andreas Klarmann. \$1.25; Das Licht des Hauses, Sozialer Roman von Jean Nesmy. Autorisierte Übersetzung von F. Mersmann. 80 cents.

Pamphlet:

P. J. Kennedy & Sons, New York:

Why are you not a Socialist? By Father Edward Hamon, S.J. 5 cents. Per hundred, \$4.00.

EDUCATION

A National Peril

It may not be amiss to suggest just now to all who are in favor of the freedom in educational matters, which from the beginning has been the happy policy in this country, to keep a sharp eye on legislation affecting school interests and to make a thorough study of bills introduced in Congress and in State Legislatures. It is sometimes a difficult task to repeal laws once passed; and they who awaken too late to the obnoxious character of bills, which the supineness of men deeply interested has caused to be overlooked, have themselves to blame when the evil consequences of their remissness come home to them.

A few weeks ago rumors went the rounds concerning a movement looking to the establishment of a great national university at Washington. The promoters, we were told, would ask only an appropriation of \$500,000 at this time. They are wise and they recognize that this sum, being a mere bagatelle in comparison with the immense appropriations Congress is about to pass upon, is likely to slip through without proper consideration at a time when the minds of congressmen are engrossed with larger affairs. With the reassembling of Congress the rumors have grown into the definite assurance that a bill embodying the wishes of the promoters of the new university is actually to be introduced in that assembly.

The new scheme will bear watching. It has behind it some of the shrewdest political educators in the country, and the insertion of the entering wedge by securing a small appropriation from Congress may prove to be all that is needed to open wide the doors of the national treasury in support of a scheme that may lead to consequences undreamed of by the easy-going who neglect to forecast the future from the certain lessons taught by the past.

We Catholics are supremely concerned. The magnificent struggle we have made and are making to build up and develop a system of school training in which the essential of religious formation is properly fostered, is illuminating evidence of our stand regarding the vital importance of full and perfect freedom in matters educational. The fight has not been an easy one as we labored through weary years and in a spirit of sacrifice, whose burden God alone can tell, to bring to its actual success our school system through all its grades of elementary, high, college and university training. And the prospect that our efforts in the future to make perfect what we have so well begun, are to be hampered by what will unquestionably prove a menace and a climax in a series of political developments looking to a centralization under federal control and Carnegie patronage of all the educational interests of the country, ought to arouse within us every atom of fighting spirit of which we are capable.

For no one who fairly studies the project now craftily being prepared can fail to realize its certain outcome, if it be allowed to triumph. What with a National Association of State University Presidents and a National Association of State Governors capped by a National University supported by an interfering and meddlesome Bureau of Education claiming to be National, nothing more will be needed to consummate the scheme, already well thought out by its promoters, than a Federal Department and a Secretary of Education. In other words, there is being prepared a condition such as we are witnessing in many European countries, in which, because of State monopoly of education, no field is open to private initiative but private means, and private industry are practically crushed by legislation. And how inimical that legislation always is to Catholic effort no one needs to be assured.

Should the leaders of Catholic thought and action in the land, our Bishops and priests, the editors of our Catholic journals, the strong Federation body, the Knights of Columbus and all kindred organizations bestir themselves to defeat through their

representatives in Congress this measure fraught with direst consequences to the interests of our people, they would but be following the impulse of genuine American sentiment. The creation of a national university, such as that proposed, involves a wide departure from our traditional educational policies. The entrance of the national government into the field of education is not contemplated in the constitution. That field has ever been left to private initiative and to State provision. As a matter of fact nearly all the States of the Middle West have their State Universities, supported by public taxation, in addition to a thoroughly organized and lavishly equipped primary and high school system. Why, one may ask, reduplicate effort and taxes to support a national system which would cover the same field as the State Universities already established, and render still more difficult the struggle of those other institutions that have already occupied a field in which they have expended untold treasure and crowded years of zealous and successful personal effort?

That others than ourselves are awakening to the true sense of the "national" movement in education and to the restrictions that movement portends, is evident from the action taken at the meeting of the college professors of economics held in Washington early this month. Those present at that gathering had much to say regarding the insidious form of control by plutocratic trustees of colleges and universities which destroys freedom of speech and of thought and endangers the positions of those college professors who are courageous enough to teach economic doctrines which are not popular with the masters of industry. The college men there convened, representing the American Political Science Association, adopted a resolution which provides for a committee of three "to examine and report upon the present situation in American educational institutions as to liberty of thought, freedom of speech and security of tenure for teachers of political science." A similar resolution was passed at the annual meeting of the American Sociological Association at Minneapolis and by the American Economic Association which held its convention conjointly with the Sociological Association. These three associations include practically all professors of economics in the United States and their action is really one for self-defence, the first evidence such organizations have given us of a class-consciousness which makes clear the purpose of their members to be on their guard against the restrictions sought to be imposed on freedom in the educational life of the country.

Of course the clever manipulators of the scheme underlying the bill to be introduced in Congress in favor of the proposed national university will pooh-pooh all this and affirm entirely disinterested motives and sincere love of educational advancement to be their sole impulse in the action they are promoting. Say what these may, however, they who are watching the trend of the times are convinced that the proposal is but the initial step in a movement designed to drive everything out of the educational field that is not immediately controlled by the United States and paid for out of the Carnegie Fund for so-called educational advancement. The wise policy hitherto followed is to be cast aside and a concerted movement is to be made to build up what will effectively be an Educational Trust designed to drive every institution not taken over by it out of the field of educational effort. It will be a repetition, in a new field, of the Carnegie plottings in the industrial world.

Will the American people stand for it? We shall see. Hitherto no one has dreamed of such a revolution. The States have always controlled their own educational affairs and have looked for nothing more,—nay, have allowed nothing more, from the general Government than mere assistance when this has been asked for. And so far from hampering private means and private industry, the educational benefits these secured to the State have always been eagerly and gratefully received and acknowledged. It will

be quite a novel experience should the institutions built up in the sunlight of such favor, through the far-reaching influence of a political omnipotence won for a national university founded on the lines most of us see in the present agitation, hereafter find themselves crushed out by discriminating legislation or the overmastering power of mere money.

The present Cabinet is made up largely of so-called trust "busters," with the Secretary of State and the Attorney-General in the lead, and is very efficiently aided, too, by men in the ranks, of an aggressive and straightforward type who have studied the problems involved and who understand the dangers of "combinations in restraint of trade." Now that they are through with the American Telephone monopoly they might be induced to look into the whole history of this new educational movement. It will not be a difficult task to trace the true inwardness of the conspiracy, and, grappling with it while still in its infancy, to put it out of business forever.

M. J. O'C.

The parochial schools have scored another victory in a contest with the public schools. The gold medal of the Championship Spelling Bee, held January 23 at the Brooklyn Academy of Music, was won by Ambrose A. Delaney, 13 years old, who is a pupil of St. Augustine's Parochial School in Brooklyn. At the initiative of the Brooklyn *Eagle* spelling matches had been held in the various public and private schools in Brooklyn and Long Island, and 110 pupils, the successful contestants in these individual matches, were sent to the Academy for a grand final spelling bee to determine the championship of Brooklyn and Long Island. Over 5,000 people attended the deciding contest, which was presided over by Franklin W. Hooper, President of the Brooklyn Institute of Arts and Sciences. Silver medals were awarded to the representatives of the schools contesting. The second prize was won by Eugene O'Reilly, of St. James' Parochial School, and the third by Gluzela Greenberg, of Public School No. 5, a Roumanian Jewess, 15 years old, who has been in this country only six years, and whose parents yet speak nothing but the Roumanian Yiddish jargon. In the preliminary contests more than 50,000 children took part, and of the 110 champions in the final test, 19 were from the Catholic free schools: 8 girls and 11 boys.

ECONOMICS

Indian Bank Failures

Our readers may remember that a few weeks ago there was a crisis in the affairs of the native banks of India. Several failed, and the despatches indicated that the failures were not the result of circumstances outside the bankers' control, but of very illegitimate business. The mails have now brought fuller details especially with regard to the Indian Specie Bank, a native concern of Bombay with a subscribed capital of one million sterling, of which half was paid up, and a supposed reserve of one hundred thousand pounds.

During the greater part of last year it was believed that the bank was engaged in cornering silver in view of a demand by the Government for coinage. In November an order for compulsory winding up was asked from the Bombay High Court. The counsel for the bank took the opportunity to deny the rumors of silver speculation, saying that the story of the bank's operations in the name of Nanabhoy & Co. was absolutely false. Nevertheless the order was granted; but two days later, on the application of a large number of creditors and shareholders, it was replaced by an order directing an investigation by independent accountants of the bank's condition. In the meantime the original petitioner withdrew, either bought out or terrorized into abandoning his plea. Thus the bank continued for five days

longer, during which the creditors on the inside got out as much money as they could from the institution and the shareholders similarly favored got rid of as much stock as possible. On November 29, Chunilal Saraya, the managing director, died suddenly, apparently by his own hand, only four thousand pounds remained in the vault, and the shareholders and creditors, who a week before had been most urgent in demanding that so flourishing an institution should be maintained, now poured in petition after petition for a compulsory winding up.

The report of the accountants appointed by the court is convincing as to fraudulent management on the part of the late managing director, and of culpable negligence, to say the least, on the part of the directors, all Indians of position, and one of them a ruling chief. It shows that the operations through Nanabhoy & Co., far from being a fiction, were so real that they had a special ledger all to themselves, which showed a debit balance against that firm of £560,000. The regular Bullion Silver account had a credit balance of £160,000, but the bullion room had only 4,549½ ounces of silver, worth less than £500, and on silver contracts there was a loss of £200,000. Moreover the bank had speculated in pearls, having advanced £431,333 to firms, of which nearly all failed lately. The report says that the methods of management were the lowest form of fraud, the creation of fictitious debtors and of their demand promissory notes. The accounts, particularly that of "Nanabhoy & Co.," were regularly "cooked" for the audit, and when this was over, restored to their true condition. When the bank was hopelessly insolvent and the insiders were saving what they could, one of the directors, the Thakore Sahib of Morvi, a creditor for some £110,000, deliberately carried off securities of far greater value.

The whole story reminds one of Thackeray's Rummun Loll, and of his Bundelcund Banking Company, which, according to the view one takes of it, was the ruin or the making of Colonel Newcome and his son Clive. The Indian Specie Bank, though the chief of the Indian failures of last year, was but one of them. "We have heard during recent days many people shed crocodile tears for the downfall of native enterprise. If the Specie Bank was the typical specimen of native banking enterprise in India, then the sooner we have done with it the better for the people." So spoke Sir Dinshaw Davar, a Parsee and Judge of the Bombay High Court, in giving the final order for the winding up of the bank. His rhetoric is not altogether creditable to Indian education; but his meaning is clear. Indeed, one may hope that from this shabby history no little good may come in the political order. Young India may continue to plot against the British Raj, for it may hold the wider opportunities for such kinds of finance that would offer, should the foreign yoke be taken away, by no means undesirable. But the people at large will probably prefer to remain under a Government that cares for them and protects them against such robbery.

H. W.

SOCIOLOGY

Save the Catholic Boy

One of the movements being set on foot as part of the United Catholic Works, organized by his Eminence Cardinal Farley for the City of New York, is parole work on behalf of the Catholic boys freed from the New York City Reformatory. This reformatory on Hart's Island has been in existence for eight years, during which time 3,829 boys have served there terms of from six months to three years for first offences. Last year 557 boys were admitted, of whom 324 were Catholics by baptism, but that was about all that was Catholic in most of them. There were 290 Catholics

paroled during the past twelve months. Catholics returned for violation of parole during the same term were 35, which may seem small, but if we consider the number of all returned, namely 51, we see that the Catholics returned are a fraction over 68%. This means that there is work to do here for zealous Catholic men, young or old, who will be willing to get in touch with the paroled delinquents and keep them in the good dispositions and habits they have acquired under the intelligent, zealous care of the Overseer of the institution—Mr. Martin J. Moore. Under his management all the various items in the day's and week's régime are focussed on reform—and on intelligent, true reform: in developing in the boys will power in application to work, and in enlightening their intellects along intellectual and moral lines. His one thought is how to lessen sin. They have daily, when weather permits, an hour's drill under Captain Edward M. Dillon, a Staff-Officer of the 69th Regiment. Various trades are taught them. On entrance they must all take up some musical instrument, and their band of fifty pieces does excellent work during the drills.

The Catholics go regularly once a month to Confession and Communion and to Mass every Sunday. Catechism is taught them on Sundays by four Seminarians from Dunwoodie and two St. Vincent de Paul Men sacrifice their Sundays to help out in the Catechism and the reform of the Catholic boys. The majority of the boys enter the institution knowing little or nothing of their religion. Many of those committed do not know the Our Father or the Hail Mary, and it is generally years since they were at the Sacraments. Many make their first Confession and Communion shortly after their commitment. They range in years from sixteen to twenty. At the end of their six months or longer term they have a thorough knowledge of the Catechism and have got into the habit of frequent reception of the Sacraments. They are taught the hymns which they sing in a body at Mass and Benediction every Sunday. Everything is done that can be thought of, or that the resources of the reformatory will admit, to send them out far different boys from what they were on entering. It is lamentable if the Catholic body of New York City cannot produce recruits willing to take up the work where Mr. Moore leaves off. He sends the boys back to the City trained Catholics; and zealous men are wanted to take an interest in the boys when they get back to their former surroundings of temptations and home neglect. What is to be done? Hart's Island Parole Committee of the Catholic Protective Society, which can be reached through Mr. H. F. Ramsey, Secretary, at 452 East 137th street, New York City, are anxious to have you ask them.

ECCLESIASTICAL NEWS

The Restoration of the Society of Jesus

On August 7 of the present year, the members of the Society of Jesus throughout the world will celebrate, quietly but with deep feelings of thanksgiving, the centenary of the restoration of their Order by Pius VII. We think AMERICA's sympathetic readers will appreciate an account of the act from the pen of one of its principal authors, no other than Cardinal Pacca, the faithful friend and adviser of that saintly and much tried Pontiff. The narration, which is highly interesting from many points of view, is taken from the Cardinal's private record of the events of his second term of office as Secretary of State, during the years 1814 and 1815. The excerpt is to be found in the *Civiltà Cattolica* for February, 1896, the manuscript from which it was taken being at that time still unpublished. We translate without further comment:

"One of the first acts which the Pope wished to perform was that one so glorious for him, the restoration of the Society of Jesus. In the daily conversations which I had had with the Holy Father during our detention at Fontainebleau, we often spoke of the grievous harm occasioned to the Church and to civil society by the suppression of that Order so justly celebrated for its work of education and for its apostolic missions; so that I was able to gather that the Pope would not be a stranger to the thought of one day putting into effect the reestablishment of the Jesuits in Rome, and in all those kingdoms and countries which, following the example of Paul I, Emperor of Russia, and of Ferdinand IV, King of Naples, had requested and desired them for their dominions. Having returned to Rome the 24th of May, of the year 1814, those conversations at once came back to my mind, but, according to the views of human policy, that act might have seemed immature for the time, and in our circumstances perhaps imprudent and hazardous. We had just escaped from a fierce storm raised against us by the philosophic sect, which trembled with rage at the very name of the Jesuits, and it was uncertain what the foreign courts might say upon learning of the restoration of an Order, the total suppression of which, not many years before, had been desired by all the Catholic sovereigns.

"Notwithstanding such considerations, towards the end of June, about a month after our return to Rome, I wished to make a trial of the Pope's mind, and I said to him one day in an audience: 'Holy Father, it is time now to begin to think once more of the Society of Jesus.' The Pope, without a word more from me, answered: 'We can restore the Society of Jesus on the coming feast of St. Ignatius.' This unexpected and spontaneous proposition of the Pope surprised me, filled me with consolation; but at the same time, it caused me great agitation of mind and, I may say, almost real discouragement. There was question of an affair of the greatest importance, and, to put into effect the Pope's determination, it was necessary to use great caution and to make many dispositions beforehand, and there was only one month of time to arrange and execute all. To take time and to delay was rather dangerous, and especially with a man of a too docile and humble character, as was Pius VII. Hence, it was necessary to strike the iron while it was hot, as the proverb says, and to give no time for the opposition and the obstacles which might be feared either from some foreign court, or even in Rome itself, where not a few, even among the good, had not as yet recovered from the old prejudices against the Jesuits.

"Therefore I at once spoke to Cardinal Litta for the drawing up of a project of a Bull for the restoration of the Society in the Catholic world, and to Monsignor Ercolani, the Treasurer, about making out the official paper for the restitution of the Church and the professed house of the Gesù and of S. Andrea, where the novitiate was formerly, providing the Priests of the Mission would be willing to accept in exchange the house and church of S. Silvestro a Monte Cavallo. I then told the Treasurer to find out from the Holy Father what allotment in the sadly depleted state of our treasury could be made for the maintenance of the two houses and churches to be restored to the Jesuits, and to make that an article in the pontifical document.

"The Pope wished the affair to be communicated also to Cardinal di Pietro, who, not satisfied with the project of the Bull already prepared, wished himself to compose or have some one compose another, simpler and better suited to the circumstances and the times. Then there arose some question as to the proper person to be named by the Pope as Superior of the restored Society's two houses in Rome, until

other dispositions should be made by the Father General who resided then in Russia, and there was some further difficulty concerning the contents of the Bull. Hence there was held in the presence of the Pope a Congregation composed of the Cardinals Mattei, di Pietro, Litta, Brancadero, Gabrielli and myself as Secretary of State. The Holy Father approved the project of the Bull proposed by Cardinal di Pietro, and named as the new superior, Father Panizzoni, an old Jesuit who had been in Russia and was well known to the Father General.

"These consultations made it impossible to hold the solemn reading of the Bull on the feast of St. Ignatius, and it was put off to the 7th of August, the octave of the feast. I cannot deny that I spent those weeks in anxiety, as the rumor of what was to be done began to be spread abroad. But the day so desired by the good finally arrived, and, on the morning of August 7th, the Pope, amid the applause and the acclamations of a great multitude of the people, was carried from the Quirinal to the church of the Gesù, and, after saying Mass at the altar of St. Ignatius, he passed into what was called the chapel of the Sodality of Nobles, where he was awaited by all the Cardinals then present in Rome, one only being absent through illness, and by many prelates and other persons of importance. Surrounding the seats of the Cardinals were some old fathers, survivors of the former Society, to whom could really be applied the passage of the Gospel: *'Multitudo languentium, expectantium aquae motum'* (A multitude of infirm, waiting for the moving of the water). They were for the most part deaf, lame, apoplectic, and could hardly keep themselves on their feet with their canes, even in the presence of the Pope, and they showed in their faces their eager desire for the accomplishment of the great act: a spectacle which, had it not been so tender and touching for the sad memories that it recalled, would perhaps have excited laughter.

"The Pope had the Bull read, restoring the Society in Rome and in those countries where the government had wished and requested it, and he admitted those good old men to the kissing of his foot. There assisted at the function the Princess Maria Louisa of Bourbon, called then Queen of Etruria, with her sons, the grandchildren of those good and religious sovereigns who, deceived by their philosophic ministers, forced from the Holy See the destruction of the Jesuits. It seemed that the pious Princess wished, by her presence at that act, to make public reparation for the grievous wrong done the Society by her grandparents and parents.

"After the Pope and the Cardinals had left, I, as Secretary of State, called Father Panizzoni and gave him the note in which he was named by the Holy Father Superior of the houses in Rome, until a new disposition should be made by the Father General. Immediately after there was read the pontifical document, directed to me as Chambèrlain of Holy Church, restoring to the Jesuits for the time being the two houses of the Gesù and S. Andrea a Monte Cavallo, and assigning to them two thousand *scudi* annually from the public treasury. This done, I left tranquil and contented, having to count that day as one of the few which, amid the continual bitternesses of my sorrowful term of office, gave me some consolation.

"Some days after there came to the Pope a letter from Ferdinand VII, King of Spain, written in Madrid before they had received any knowledge, not only of the publication, but even of the project of restoring the Society of Jesus; and the monarch asked in the letter for the restoration of the Order throughout the Spanish monarchy. Similar letters came in quick succession from the King of Sardinia and the Duke of Modena; and thus all fear was removed that the foreign courts would put a sinister interpretation upon the

step taken by the Pope without consulting or at least giving them notice."

WILLIAM L. HORNSBY, S.J.

The "Annuario Pontifico" for 1914 records that there are now 1,437 patriarchs, archbishops and bishops in the hierarchy of the Catholic world. Only 30 date their consecration from Pius IX; 661 from Leo XIII, and 746 from Pius X. The dean is Bishop Laspro of Salerno, consecrated March 23, 1860, and the senior in age Bishop Monnier, titular of Lydda, born January 5, 1820.

LETTER TO THE EDITOR

Liturgical Congregational Singing

To the Editor of AMERICA:

The article on Liturgical Congregational Singing in your mid-December number was most interesting to a group of New England enthusiasts who have passed on the good news contained in the article. As Pittsburgh has done, so can others do, or are doing, and thus reestablish Gregorian Chant to its proper place in the service of the Church.

Enough years have elapsed since the Motu Proprio came into being, to make progress with the chant. Unfortunately this progress has been often more parochial than universal. Where parochial schools exist, it would seem that only indifference stays the progress of dissemination of knowledge concerning the chant, and practical demonstrations of its charm, its simplicity, its appealing power. Where parochial schools do not exist, the task of bringing together the ordinary requirements for its proper employment, and the creating a tolerance for such music is extremely difficult, not to say, next to impossible.

It is all the more commendable then, to find Gregorian Chant flourishing in parishes where no parochial school exists. Such a parish is that of St. Catherine of Genoa in Somerville, a suburb of Boston, in a city of under a hundred thousand souls. Here, for the past three years an effort has been made to Gregorianize the services with no little success. The choirmaster is obliged to recruit members for a small choir of boys, youngsters from the Sunday School, or through appeal from the pulpit. Notwithstanding this difficulty, the choir of twenty-five boys has learned in three years as many masses, Nos. VIII, IX and XI, respectively "De Angelis," "Blessed Virgin feasts," and "for Sundays" from the Vatican Graduale. In addition, they have also learned two Credos, I and III, two complete Vespers, the Vespers for Sundays, and the Vespers of the Blessed Virgin Mary, together with the four antiphons to the B. V. M. and the lesser antiphons and hymns, all in Gregorian Chant. This appears to be a record of achievement.

Furthermore, during Advent and Lent the congregation remains at the close of the high Mass and practices a Kyrie, a Gloria, or a Credo, and at Easter and Christmas joins with the choir the praises of God. The effect is striking, and the enthusiasm contagious. This has been and is being done in a suburban church without the aid of a parochial school. With a parochial school, one is justified in believing that results would be even greater and more far-reaching. As Mr. Conway says in his article, "six or seven years from now the older children of the schools will be the men and women of the parish," the children of to-day will be the grown-ups of a decade hence, but if one has no school, one must recruit elsewhere. In a decade one should have grown-ups knowing and loving Gregorian Chant. In truth, ten years have elapsed since promulgation of the Motu Proprio given by Our Holy Father Pope Pius X. Where are the men and women to-day knowing and loving Gregorian Chant who were the children of a decade ago, and where are they in the making to any great extent?

BENEDICT FITZ GERALD.